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Arthur Miall  
18 Bouverie St. E.

# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1103.] LONDON: WEDNESDAY, DEC. 26, 1866. PRICE { UNSTAMPED.. 5d  
STAMPED..... 6d.

**WEEK of PRAYER, JANUARY, 1867.**—SPECIAL UNITED PRAYER-MEETINGS will be HELD DAILY during the WEEK commencing JANUARY 7, 1867, in FREEMASONS' HALL, GREAT QUEEN-STREET. Addresses will be given by the Rev. A. Murray, of Cape Town; Hon. and Rev. B. W. Noel, M.A.; Rev. Samuel Martin; Rev. John Edmond, D.D.; Rev. Canon Conway, M.A.; and Rev. Wm. Arthur, M.A., every Morning at Eleven o'Clock. Programmes, containing names of Chairmen and Speakers, with the subjects for each day, may be had at the Office of the Evangelical Alliance, 7, Adam-street, Strand, W.C., where also Contributions towards the expenses will be gratefully received.

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## Eccliaistical Affairs.

### AFTER CHRISTMAS.

SOMETHING more than eighteen and a half centuries ago, about this season of the year, One was born of woman, bone of our bone, and flesh of our flesh, whose mission, as declared by Himself, was to kindle in the spirits of those whom He was not ashamed to call His brethren a life of God which should gradually cast out darkness, sin, guilt, and misery from the living temples which they had usurped, and fill them with light and love, with peace and joy, for ever. Assuming to organise a kingdom for this purpose, and to be Himself its King, He gave the world to understand that no power, whencesoever derived, should finally prevail against it. From that time to this the force of that spiritual Kingdom has been exerted against whatever desecrates the sanctity, lowers the dignity, and blights the hopes, of the race at the head of which King Jesus had put Himself. The contest has been a long one, its struggles severe, and its success sometimes grandly triumphant, sometimes seemingly dubious. But no one can say that it has not greatly altered the main current of human history, no one can pretend that it has not visibly gained upon the dominion of evil, no one can reasonably doubt that it has raised the position and given strength to the nobler elements of man's nature. Yesterday the birth of its King was variously celebrated in every quarter of the globe, according to annual custom running down through successive ages, and yesterday men had to ask themselves afresh whether those royal words might yet be depended upon, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the TRUTH."

It cannot be denied that the phenomena of the past year, so far as they are connected with the development of that Truth which the Son of Man claimed to have been committed unto Him for manifestation, have been perplexing. It would seem as though doubt on the one hand, and superstition on the other, were putting in peril the very foundation of men's faith—doubt assailing with renovated power the throne itself of earth's Anointed King—superstition aiming to wrest the sceptre from His hands and to wield it over men's consciences in His name. Each appears to be making rapid and unexpected advances, and to be bearing down before it all the old ramparts of defence. We know not, indeed, whether scepticism or priestcraft is to be credited with the largest victories during the year, for the movements of the one are partially masked, and those of the other deceive by their very noise. But we do know that not a few of those who have identified their desires, and trust, and hopes, with the Kingdom of the Crucified One, have witnessed the new turn of events with dismay. It had never entered into their

thoughts that it would be their lot to look back from any Christmas-day they might be spared to welcome, upon such a disquieting and threatening retrospect, and they are tempted to ask of themselves, whether that most interesting, most promising chapter of man's history which describes the reign of Christ, be really destined to close with a record of its failure.

A piteous wonder and an inexplicable mystery of mysteries if it should! For, quite apart from the secret things of the world beyond the grave, are we not all deeply interested in the success of Christ's Kingdom, even if we limit our view to time alone? Which of us can be unconcerned about the ultimate issue of the struggle in which ignorance and self-will, sin, guilt, hate, lust, pride, ambition, cruelty, and every form of evil to which the human family are subject, are being assailed, with a view to their destruction, by knowledge, self-sacrifice, consecration to God, peace of conscience, love, chastity, humility, faith, gentleness, and every form of manly virtue? Who among the sons of men has uplifted a flag under which more worthy service can be rendered to the race than that which has been unfurled by the Nazarene? What is the cause to which He has summoned his brethren, but that of sealing up the overflowing sources of their misery? Why is He exalted but that He may exalt them? Who are the foes whom He would lead them on to engage but their own foes? Why did He confront death in its most ignominious shape, but that He might thereby win empire over the hearts of His kin, and lead them back to the government of Love? Surely, it were an unspeakable loss to mankind should He fail in His purpose—a mystery of unfathomable darkness should truth and goodness, or, in one word, God, be ousted from supreme dominion by the might of lawless passion, leaving men a prey to hopeless confusion and to spiritual death.

Well, happily, there is no probability of any such consummation. They who fear it, or who hope for it, misjudge the nature of the process by which Christianity works towards its appointed issue. Its progress is oftentimes most assured when it appears to be worst bested. Take, for example, the spiritual phenomena of the year just coming to an end. What is scepticism doing but just the work which needs to be done before the reign of Christ can be further extended over men's minds—hacking away and pulverising the dogmas with which a self-confident intellect in other times encrusted Truth, and, unconsciously perhaps, but really, setting her free in her divine simplicity and beauty from the embarrassments in which the well-meaning foolishness of man's wisdom has entangled her? What means this sudden outburst of ultra-ritualism, but the rising to the surface of the spirit of sacerdotalism, that so it may be separated from the mass of Christian virtue with which it has so long mingled, and which it has so greatly debased, and, being subjected to the full action of light, may be for ever destroyed? Error is but the living worm that preys upon the dead or decaying forms of truth, and removes them out of the way, and having done its office, it too dies and is forgotten. The more intense its action, the sooner will it disappear. It cannot touch what is essentially vital. It may make havoc of men's inventions—but it can neither kill, nor even wound, the truth of God. Let all else perish, that will abide.

No, we have no reason for dismay on account of the unexpected growths of the closing year. We have far more reason for hope and trust. Christ will have nothing permanently identified with His kingdom but what is true, and representative of the true and living God. However long it may have lurked undetected, falsehood, in all the disguises it can assume, will have to be disengaged from the elements of good with which it has mingled. Something shall present itself with which it has a closer affinity, and so

render it visible and removable—or some influence shall pass over the mass and precipitate it to the bottom. The seething turbulence which we look back upon, and which so many appear to misunderstand, indicates that, mixed up with the diviner substance of the truth revealed to us in Christ, there is much that corrupts its simplicity, and diminishes its clearness and purity, and that it is being separated and made more visible in order that it may be destroyed. Things are not worse but better in consequence of the external manifestations of evil heretofore latent. The year 1866 will be looked back upon by our children and our children's children as one of the turning points in the history of the Church, and they will perhaps wonder at our lack of faith that we failed to discern the wonder-working of God in its unusual events.

## ECCLIASTICAL NOTES.

THE Evangelical party in the Established Church have had so little to say concerning Ritualism, and have said that little in such an ineffective manner, that we are glad to find two respectable members of that party treating this subject in something like a calm, reasonable, and serious style. There was a time when the best thought, the best work, and what is of more importance, the best Christian disposition, were manifested by this section of the Church. If active labour, if purity of life, if genial charity were sought for within the bounds of the Establishment, it would, at one time, have been found only in this Evangelical party. Of late years, however, it has been eclipsed in its old characteristics by other sections. It has got to be the most narrow, the most bigoted, and the least cultured of all the classes into which the Church is divided. There is far more charity and culture, with an equal amount of religious work, to be found in the High Church party. There is far more thought, hazy as it is, in the Broad-Church section. It will fall to the lot of the future historian to account for the causes of the rapid degeneration of this once most useful and most influential section. It is difficult to write history in advance; but we should judge that future writers will attribute this decline to, amongst others, one conspicuous cause. It has not been caused by its doctrines as such, for those doctrines, through the influence of the Free Churches of England and Scotland, have made a greater advance during the last thirty years than they ever made. But the Evangelicals have never held them consistently. People have always been asking how it is that if these men believe what they say they believe, they do not act up to their belief? How could they be Evangelicals, and yet swallow the Prayer-book? How could they preach Jesus Christ, and yet hound on churchwardens to dis-train for Church-rates? How could they profess what has been assumed to be a superlative Christianity, and yet deny Christian burial to men whom they declare to be Christian? Where there is free discussion parties do not decay or die from external attack, but from inward rottenness, and this rottenness has been working in the Evangelicals for two generations. They know that they are accused of flagrant inconsistency, and the knowledge, with perhaps the too frequent consciousness that the accusation is well founded, has paralysed them. It has stripped them of nearly all their inner strength and all their moral influence. It has brought upon them, as a party, a well-deserved contempt. Hence, in the present generation, we see them shrouding themselves in a thick cloak of bigotry. They hate Rome profoundly—that is inherited; they hate High-Churchmen more profoundly—that is natural; but they hate Evangelical Dissenters with a hate surpassing that of brothers. This, when looked into, is more natural than even their hatred to Romanism. The Dissenter is, for the most part, true



to his doctrine, and being so, he is a living rebuke to the Evangelical. Where there is a good deal of human nature and not too much religion, it is not difficult to tell what would be sure to follow such a relationship.

The Evangelical party have, we judge, done so little in opposition to the Ritualists because they cannot attack them without opening the joints in their own armour. If you know you have a beam in your own eye, you will not offer to point out the mote in your brother's eye. Nevertheless, the Bishop of Carlisle has issued a Pastoral on the Ritualistic question, in which the boldest attack is made on the doctrines and practices of the new party. We give, in another column, some extracts from this letter. It will be seen that the Bishop openly asserts that there is, within the pale of the Church, an organised combination, the object of which is the reinstatement of the doctrines and observances of the Church of Rome. What follows is a grave and solemn warning of the natural results of this movement. The Bishop says no more than a sincere Evangelical bishop might be expected to say; but one sentence in the Pastoral is very curious—"If things go on as they do at present, who shall say that a fearful reaction, similar to that of the latter half of the seventeenth century, shall not, even before these things come to pass, shake to their foundations both the Church and the Throne of these Realms!" That is to say, the Ritualists have now taken the place of the Liberation party. "Extremes meet," and the Church and throne are "in danger," not from "Democratic Dissenters" but from the aristocracy of the Church itself. This is an unexpected rebound. We apprehend, too, that the second thought is the more correct one. The throne in England has never been placed in danger excepting by ultra-High-Churchmen, but we doubt their power in the present day to do such mischief as they have done in the past. Newspapers are "abroad," and were sedition to be preached from all the pulpits of all the Churches in England, they would not counteract, or be equal to, the influences of literature.

The next production of this school is from the pen of the Rev. S. A. Walker, M.A., of Bristol. It is a pamphlet of a hundred and twenty pages, bearing the significant and very suggestive title, "Who are Ye? A Question for Anglican Priests." Mr. Walker is not a very cultured writer, but he is honest and industrious. He has collected together, in this work, a great body of testimony to show the difference between the doctrines and the ritual of the Churches of Rome and England, and the accordance of the Ritualists with the former alone. The publication is a very timely one, and we will do the author the justice to say that he has done a great deal to reconcile the standards of the Established Church with the fundamental doctrines of Protestantism. It is a pity, however, that he has condescended to abuse. Having the "Directorium Anglicanum" before his eyes, it is natural that he should have been irritated when he met in the preface to that work with such a remark as that on which he comments,—

The editor of the "Directorium Anglicanum" has had the audacity, in the preface to the second edition of his book, to speak of "certain Protestant traitors, who eat the bread of the Church of England, while they deny or refuse to proclaim her doctrines, and seldom carry out the explicit directions of her service-book."

Two or three pages of thorough ecclesiastical Billingsgate follow this quotation. Well, it is Christmas week, and perhaps our readers will look as charitably as they can on what we will quote,—

There are traitors in the Church; there are men who eat her bread and occupy her highest places, who avow their object to degrade and betray her, who adopt her standards and sign her articles in a non-natural, and therefore in a dishonest sense; who, admitted as presbyters to a reformed Church—a Church breathing in every department of it the spirit of the martyrs and confessors of Reformation times—are banded together to hand that Church over to the apostasy from which God, in His mercy, employed those sainted men to deliver her. There are men who do not blush to adopt the language and usages of Popery, against which all the formularies of the Church to which they belong protest. There are clergymen who sit down to invent a scheme of relapse into Romanism, while luxuriating in the revenues of a Protestant Establishment. There are graduates of Protestant universities, who are not ashamed to degrade themselves to the condition of harlequins, by the assumption of a garb that makes them simply ridiculous; and by their jabberings, posturings, and silly grimaces, to secure the contempt and derision even of those whose profane fooleries they attempt to ape. There are men who boast of the decisions of ecclesiastical courts when these decisions are in their favour; but who, with the coolest effrontery, treat adverse decisions as if they had never been uttered. There are men under authority, who laugh to scorn the admonitions of their superiors, and while professing to maintain the maxim, "Nothing without the bishop," make a practice of never going with the bishop farther than the bishop goes with them.

The revival of a rubric, obsolete for three hundred years, and the conversion of it into a centre dogma of the Church, is a feat worthy of an astute Popish anti-

gonist; but it is scarcely creditable to the disciples and ministers of Jesus Christ.

The *John Bull* is very naturally indignant with the clergyman who recently occupied Mr. Conder's pulpit at Manchester. It does not, however, call down fire from heaven, but a much milder thing,—law from bishops. But the bishops have a difficulty which is thus described and bemoaned,—

As much dissatisfaction has been expressed at the Bishops of Lincoln and Manchester not having taken any steps with regard to the Rev. J. C. Edwards preaching in a meeting-house in the Manchester diocese, we are authorised to state that the latter prelate was advised that an inhibition would not hold good, as to an unconsecrated place, previous to the offence complained of, and also that identification of the party by two witnesses would be required, which would have been difficult. After the offence alleged a commission might have been issued by the Bishop of Manchester, and a copy of the report as to the facts and of the depositions transmitted to the Bishop of Lincoln, in whose jurisdiction Mr. Edwards is. The Bishop of Lincoln might then proceed, as his diocesan, to summon Mr. Edwards before him, and on admission of the charge, or after hearing the case with three assessors, under the Clergy Discipline Act, pronounce sentence. Such a course would entail much trouble and expense with still greater uncertainty. In "*Barnes v. Shore*," 1 Robertson, 382, the defendant was charged with publicly reading prayers, preaching and administering the Holy Communion. The first two articles were held proved, and the defendant admonished by Sir Herbert Jenner. From this sentence an appeal was brought by Mr. Shore to the Judicial Committee of the Privy Council, Feb. 14, 1848, when the judgment of the Court of Arches was confirmed. The scandal is undoubtedly great. Yet it can hardly be expected that two bishops should, out of their own resources, run the risk of proceedings such as the above, with possibly an appeal to the Judicial Committee. The statement in the last *John Bull* shows the hopelessness of recovering costs for expenses incurred in prosecuting a bankrupt defendant and resulting in an admonition. If, however, Churchmen feel the case one of such grievous scandal that legal action should be taken, and will find the funds, there would, we believe, be no unwillingness on the part of the bishops, who keenly feel the scandal, to act. The case shows the wretched state of our ecclesiastical courts. The necessity of some action being taken is evidenced by the circumstance that a beneficed clergyman in the diocese of Norwich preaches to-morrow in a meeting-house at Barnet.

As Mr. Goldwin Smith is worth a good many bishops and clergymen put together, it is odd that our Church friends do not try to fish up some middle-age law to punish him for occupying the chair at the Baptist Missionary Society's meeting at Oxford last week. We have quoted elsewhere a portion of Mr. Smith's manly speech on this occasion, and therefore need not in this column re-quote what he said. Professor Thorold Rogers, of Oxford University, was with Mr. Smith on the platform. The above meeting had reference mainly to the Jamaica question, and it will be seen from our intelligence that the beginning of the end of the State Church in that misgoverned colony has come to pass. There is to be a large reduction of the ecclesiastical grants.

Some correspondents during the last two weeks have directed the attention of the reader to the position of Mr. Thomas Cooper. We have refrained from saying anything ourselves on this subject, because we have felt that there could be little doubt of the response made to these letters. But it may not be a generous one, and a generous one it should be. Mr. Cooper is personally very widely known, and his public history and works are a part of our English history and literature. We know of the esteem in which he is held, and—but is it necessary to say more? Don't let us be justly reproached, as we sometimes are, with our willingness to spend any amount of money on good sectarian bricks and mortar while we let the builders of that Church of which One is the corner-stone, perish with neglect.

#### LITURGICAL REVISION.

BY A CLERGYMAN.

##### No. V.

In the heart of Christendom, as it is called, there are young affections, often weakly and disconsolate, but destined to become strong and brave and joyful, for pure and spiritual truths, which have indeed been born into the world, and are waiting to be clearly apprehended, to be cordially embraced, and to be faithfully lived for the good of mankind. All the old doctrinal views which are still paraded are beheld by those who have begun to love what is true and real as so hideous, so wrong in spirit and mischievous in tendency, so deformed in conception—some being excessively horrible, others marvellously stupid—that they are not unfrequently moved to abjure them, and to leave them for ever behind. It is this new life which is stirring in many breasts that has prompted one section of the clergy of the Established Church to ask the Legislature to procure a revision of the Book of Common Prayer. They have been led to perceive that there are imperfections and errors in the Liturgy. These they read as symbols of significations which they were not originally intended to convey. This, as they are painfully aware, is sophistry, which no man should condescend to employ, especially in celebrating the public worship of Almighty God. They, therefore, in their desire to satisfy their conscience, and to be able to use no words but such as plainly and unmistakably ex-

press Scriptural and truthful ideas, have for several years been petitioning for Liturgical purity.

That there is great need of a revision of the Liturgy—far greater need than is generally apprehended—we now proceed to demonstrate, not in its fulness, since the completion of such a task would carry us far beyond the limits of an article for any newspaper, but in some such measure as to establish the position that there is a necessity, and to induce men to study the whole subject thoroughly for themselves.

At the very outset, it is taught in the Prayer-book that there are three persons in the one God, and yet that God has "neither body, parts, nor passions." This is a self-contradiction, and it is in direct antagonism to the Scriptural doctrine, the grand and primary conception in all true religion, that God is indivisibly one, one in Himself, one in all His most loving purposes, one and the same in all His wonderful operations; though, whether revealed to soul or body, and such revelations to created beings are necessarily finite and imperfect, He has always appeared to them, really appeared, as men have been individually able to behold Him—sometimes as wrathful, now as a pillar of a cloud, then as a pillar of fire, for a time as a man in this world walking amongst men, as one while dead upon the Cross, afterwards ascending to heaven; by the disciple John, when his inner sight was opened, He was beheld in various forms, whilst the pure in heart ever see Him as the All-Perfect Life, the Source of every life, and the Sustainer of all that is good. Upon this tripersonal hypothesis, which is a barrier to the spread of real Christianity amongst all peoples who value the sublime truth that God is One, is founded the doctrine of the vicarious atonement, which represents one person in the Trinity agreeing to suffer the punishment due to the sins of the whole world in order to reconcile God the Father to as many of the human race as would believe in this extraneous atonement. This tenet is without the shadow of warranty in the sacred Scriptures, and it subverts the Gospel doctrine of the *at-one-ment*, or the reconciliation of man to God by a life in agreement with His holy will and Word. As the very sum and completion of the above tenet, the Prayer-book doctrine of the Cross instructs men to look to the dead Christ as the Saviour, instead of directing them to confide in the Living Lord, through whose power, which is constantly imparted, they should, as the Gospel teaches, take up their cross, by elevating to its proper place and usefulness, so that it may become a good and a blessing, whatever gift or faculty has been perverted into an evil; which evil is the heavy cross that men thus lay upon themselves. Justification by faith alone, which is the justification of an unjust life, indeed of a life that is wicked in any respect whatsoever, is another mesh in this spider's web, and is very different from the apostolic doctrine that "he that doeth righteousness is righteous." Baptism with water, which we believe, on the ground of Scripture, to be a sign of the purification of a man's heart and life through obeying the truth he has been taught, is set forth in the Prayer-book as the instrument whereby an infant is spiritually and instantaneously regenerated, being transferred from a state in which it was deserving of "God's wrath and damnation" to a state in which it is received as one of His adopted children! Moreover, in the Prayer-book it is taught that marriage is dissolved by death; that a priest has authority committed to him to absolve a penitent from all his sins; that "it is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars"; that archbishops and bishops, priests, and deacons who are "consecrated and ordered" according to the rites of the Prayer-book are "rightly, orderly and lawfully consecrated and ordered" as overseers of the Lord's Church and ministers of His Holy Word; that unless a man accept the doctrine of the Trinity as it is laid down in the Athanasian creed, several points of which are declared to be incomprehensible, "without doubt he shall perish everlastingly"; that on the first day of Lent, an officiating clergyman is to read "the general sentences of God's cursing against impenitent sinners"; that all who have died are disembodied spirits, consequently have no eyes to see with, no ears to hear with, and no feet to walk with, and that at the last day, which is to be the great judgment day, after which the world will be destroyed, their souls will be again united to the bodies left behind in the grave, and that all who are adjudged to hell, shall therein endure the wrath of God for ever and ever. How lamentably opposed is all this darkness from which nothing better could be reasonably expected than the infidelity and rampant wickedness which have overrun the "Christian world," to the clear and refreshing light of the following Gospel teachings:—That the good shepherd goes after the lost sheep till He finds it, there being in the Scripture, in their original languages, not a word to support the irrational idea that torments will be everlasting, or, which amount to the same, that finite wickedness, which alone gives birth to suffering, shall in any soul successfully stand against, and to all eternity vanquish, the infinite goodness of God; but the true idea presented in the Gospel is, that unhappiness is in every instance age-lasting, continuing, *i.e.*, so long as resistance to God's will, to the absolute right, is wilfully persisted in; that the dead, as Abraham, Isaac, and Jacob, are raised and clothed upon with bodies in every respect befitting the condition of their souls, their judgment being at all times the revelation of their state, and there being no Scriptural authority whatever for the supposition that God will on one day annihilate the earth; that our Heavenly Father makes His sun to shine on the evil and the good, and sends His rain on the just and the unjust, cursing no one, destroying no one; that it is not every one who



saith Lord, Lord, uttering as his creed a party shibboleth, that shall enter into the heavenly kingdom, but he that doeth the will of our Father who is in heaven; that every one who loves the Lord, the Right, beyond all else, has in that very love the ability and commission to feed His sheep, to feed His lambs; that no one can forgive sins save the Lord alone, they being forgiven or remitted, when by true repentance they are removed from the heart and life of a man, that Christians are not to return evil for evil, blow for blow, but they are to love and bless their enemies and persecutors, and to overcome evil by good, the only means by which a hard heart can be softened, and a sinner effectually recalled from the error of his ways; and that a married pair who have been really joined together by the Lord, are "no more twain"—their life will be a one for ever. In a word, there is not one doctrine in the Book of Common Prayer which does not darken and distort, which does not obscure and falsify, some simple and beautiful doctrine of the Gospel of Christ; every stone in the temple of Christian truth having been thrown down. Any one who, looking straight up to the Source of all light, is willing and determined to relinquish everything that is wrong, for the sake of truth and a good life, may prove for himself that the assertion we have just made, though to many it may appear to be extremely rash, is nevertheless strictly and entirely true. Such being the merest outline of the falsities which are taught in the Book of Common Prayer, and of the genuine truths to which these falsities are opposed, it may be seen at a single glance what would be the inevitable doom of the Prayer-book should there be as conscientious attempt to revise it on the Christian basis of Holy Scripture. Is it not as plain as anything can be, that the entire book would be thrown aside, and the whole of the State ecclesiasticism which it represents would be condemned and reprobated as a propaganda of darkness and mischief? But would it not be an utter impossibility to obtain a Royal Commission to undertake this work and effectually accomplish it? As a new State Prayer-book would necessarily be an Act of Parliament as the present one is, is it not indisputable that neither the present Parliament nor any reformed Parliament there may be in the future would ever consent to pass such an Act? Can it, moreover, be doubted by any sane mind that a new Prayer-book which would afford satisfaction to one of the parties in the Church of England would scandalise all the rest? that a liturgy which would please the Ritualists would be horrible to the Evangelicals, that one which would suit the latter would be sneered at by the former, and that both would unite in vehement condemnation of a service-book that would express the views of the Rationalists? As, then, it is clearly not in the power of Parliament to give to the nation a new Prayer-book Act which could satisfy even the conflicting parties within the pale of the Church of England, to say nothing of all Nonconformists who, as a large portion of the nation, have an equal right to be satisfied, and as false and confused doctrines should not be propagated in the name of the Christian religion, and the bishopcraft and priestcraft which overshadow the land, like a vast funeral pall, should not be maintained, since they are incompatible with the highest interests, the freedom, honesty, and progress, the mental illumination and religious well-being and happiness, of any one class in the community, including even the Episcopal class, what ought to be done, what is our sacred duty to God and to all our brethren? It is undoubtedly to put an end to the State ecclesiasticism; to cut off this large wen, which by drawing to itself much of the vitality of the body greatly impairs its strength. This should be done, not merely for the above-mentioned reasons, but especially because no State-Church can be a Christian church, the former resting upon external authority and being altogether under external control, while the latter must be free from all outward bonds and dictation, being subject to no rule but that of the Lord alone. In the State-Church there are lordly prelates, there is merchandise in livings, there is arbitrary patronage, there are bigotry and intolerance, there are flagrant immoralities. The State-Church is the declared foe to unsectarian and national education. And, judging from results,—take as one instance the revelations which have just been made of political corruption in Great Yarmouth, Totnes, and Reigate, and Lancaster,—it has, which is not to be wondered at, left the State as unchristian as it is itself. It is otherwise with the Church of Christ. Such unclean and detestable things have no place there. There is self-denial, there is the love of right, there sound principle, there fidelity to the Lord. In whatever soul this Church is established, there are zealous and judicious endeavours do good, and nothing but good, to others. This living and true Church, were it but strong enough, would purify our electoral constituencies, make our Houses of Parliament to be houses of God, in which a briber and corrupter, a political atheist, would feel most painfully that he was out of his place, and it would diffuse education and untold blessing throughout the length and breadth of the land. That this may grow and regenerate the world, bringing it under the sway of goodness and the reign of truth, let the dream of liturgical revision be dismissed, and the State-Church, for God's sake, for religion's sake, and for humanity's sake, be suppressed and suppressed for ever!

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#### MR. GOLDWIN SMITH AT A BAPTIST MISSIONARY MEETING.

On Monday evening week the annual meeting of the Baptist Missionary Society was held in the

Baptist chapel, Oxford. The chair was taken by Mr. Goldwin Smith, the late Professor of Modern History in the University of Oxford. He was accompanied on the platform by the Rev. J. E. T. Rogers, the Professor of Political Economy, Dr. Underhill, and several ministers of the Baptist denomination. The presence of two distinguished members of the University on the platform of the Baptist Missionary Society has never before occurred in Oxford, and, on making their appearance, they were loudly cheered.

Mr. GOLDWIN SMITH, on taking the chair, said:—

Perhaps, if it will not seem too much like talking about myself, I ought to explain the motive which led me to accept of the invitation I have just received to take the chair at a meeting which, though public, is called by the members of a religious community different from my own. It may be known to some here that I hold Free Church principles. (Cheers.) I hope and believe that it is consistent with perfect loyalty and fidelity to the Church in which I was born and bred, and in which I purpose always to remain, to maintain that it is better for her, and every other church, to rest on the free love and devotion of her own members rather than on State support, which necessarily involves State control. (Cheers.) I hold Free Church principles firmly, and perhaps for the very reason that I hold them firmly, I would wish to see them most tenderly and considerately applied, knowing how long this community has been accustomed to the opposite system, and how unspeakably important are the interests at stake. However, it is not to assert Free Church principles, or to do or say anything in connection with them, that I come here to-night. I come here simply to support the Baptist missions in the work which Providence has put into their hands of Christianising and civilising the negroes in the West Indies, and especially in Jamaica. (Cheers.) I am not going to enter into the details of recent terrible events in Jamaica. Much less am I going to discuss the propriety of the legal proceedings which are being taken, in defence of public liberty, against some of the persons concerned. These proceedings are not being taken in the interest of the negro, or to avenge his wrongs. They are being taken in the interest of all her Majesty's subjects, to vindicate the law against lawless violence, to assert the principle of public liberty, to uphold the sanctity of human life, and to wipe away a great stain from the honour of the country. (Cheers.) The negro peasantry of Jamaica were, in their simple way, loyal to the Queen, and, though not enlightened in politics, disposed to be submissive subjects of the Crown. "I found the inhabitants one and all animated by the same spirit of warm loyalty, considerate kindness, and generous hospitality." Such is the description given by Governor Eyre himself to the Assembly of the reception he had met with in his first tour through the island from those whom he and his party now describe as a set of tigers, to be kept in control only by the terrorism of the gallows and the lash. (Cheers.) But they were suffering from oppression, or at least from denial of justice. The new Governor, Sir J. P. Grant, speaks in the strongest terms of the iniquity of the tribunals before which cases between master and servant were brought, and of the complete practical denial of justice to the peasantry. At the same time they were suffering from other causes set forth in that most temperate, as well as benevolent and instructive, letter of my friend Dr. Underhill, for which if he had been in Jamaica the other day, he would certainly have been hanged. (Laughter and cheers.) They sent their prayers for relief to Downing-street, but met with a very discouraging response, not from any want of kind and just intentions on the part of the Colonial Minister, but because it is impossible even for the wisest of men sitting in Downing-street to understand and regulate the affairs of people in all parts of the globe. Then came the disastrous outbreak at Morant Bay, as to the local causes and real character of which you may perhaps hear more from my friend Dr. Underhill, who will follow. I deplore that outbreak as heartily as possible; though I think it may be as well to remember, when the mere word rebellion is taken as a warrant for ravaging whole districts with fire and sword, that we ourselves have often rebelled, and pride ourselves on having often rebelled, against oppression. (Cheers.) The vast atrocities which in the first wild paroxysm of alarm were imputed to the negro, and which formed a pretext for the most dreadful severities, such as drinking the brains of a slain white mixed with rum, were afterwards disproved, and so were the alleged outrages upon women. On the other hand, the worst atrocities imputed to the whites unfortunately cannot be disproved, for they are attested by the damning evidence of their own reports. An English colonel boasts of having, as a refinement of cruelty, forced his wretched prisoners to hang each other. He tells you how he put up a prisoner at four hundred yards as a mark for his rifleman. And then he says that nothing can endear a man to the Established Church so much as a campaign in Jamaica. Few people know the horrors which that blue book contains.

Having discussed the character of the negro race, and the proper mode of treating them, Mr. Goldwin Smith continued:—

As it is with men, so it is with races. Some are either less gifted by nature or more backward from untoward circumstances than the rest. But the part of the more gifted or more forward race, as of the more gifted or more forward man, is to help the less gifted and the more backward, not to exterminate them. By helping them on they help us and advance their own character in the highest sense; and that these exertions of benevolence may take place, seems to be the reason why Providence permits such great inequalities in the world. Curious doctrines for a Christian nation are afloat. The great organs of our national morality tell us that the subject races are destined to melt away beneath the rays of a higher civilisation. These are the sort of people, I suspect, against whom, in the garotting season, we provide ourselves with life-preservers, but, falling in with them in some lonely place, we should melt away beneath the rays of their civilisation. (Cheers and laughter.) These principles, if you look at them, mean, in fact, the unscrupulous dominion of strength over weakness, which, in the end, would be the overthrow of all civilisation. The negro being at present the lowest and most despised member of the community of man, the application to him of the physical force doctrine is morally the thin end of the wedge; but the thin end of the wedge always is thin. Perhaps, however,

under his dusky skin he may have gifts which education will bring to light; and which, when brought to light, may form in their way a valuable addition to the common store of mankind. At all events, he has the humble gift of being able to work in those regions better than the white man; and by virtue of that gift he seems destined to be the principal inhabitant of a large and fruitful portion of the earth. Christianity assumes the unity of the human race, and its constant aim is to make one great community of man. To prosecute that aim among the people of the West Indies the Baptist missions go forth. That task is appointed to them among the churches. When the divisions of Christendom are healed, as healed some day they will be, the work, if well done, will be gratefully acknowledged and recorded by the whole united Church. (Loud cheers.)

Speeches were subsequently delivered by Dr. Underhill and Professor Rogers, and a vote of thanks to the chairman terminated the proceedings.

#### RITUALISM.

The Bishop of Carlisle has addressed to the clergy and laity of his diocese a pastoral letter upon "Ritualistic Innovation." His lordship begins by observing that—

There can be no longer any doubt that there exists at this moment within the pale of the Church of England an organised combination, the object of which is the reinstatement amongst us of those distinctive observances and doctrines of the Church of Rome which were cast forth at the time of the blessed Reformation. The sacrifice of the mass, with all its attendant vestments, lights, censings, and prostrations—auricular confession, with all its consequent sacerdotal influences, loosening family ties of God's institution and working through fraternities and sisterhoods of man's invention—these and other essentially Popish teachings and practices are now inculcated and defended by men who have subscribed to the formularies, and who retain their position as ministers of the Protestant Establishment of our land. With these formularies themselves an actual dissatisfaction is no longer denied; while the endeavour is made to supplement what is held to be defective, if not to neutralise what is considered to be erroneous, by the introduction of hymns of ominous doctrinal import, in unaccustomed but highly significant places in the celebration of Divine worship. Nay—more than this, services are held, over and above the usual daily prayer and Communion Office, for which there is no legal warranty whatsoever, and in which the Romeward tendencies of the devotees meet with more satisfaction than he could otherwise attain within our borders. Nor are there wanting plain indications that even Mariolatry itself is regarded as that to which a close approximation may very desirably be made.

Although many protested that (as had been asseverated thirty years ago) the movement was not Romanic but Anglican, the end must be "the absorption into the Papal vortex of the more artless and impassioned spirits of the Ritualistic school; while its disciples of deeper guile and sterner resolve will tarry within our Communion, to do the work of the enemy by undermining our Scriptural faith; until, in another generation, the bulwarks of our Protestant Church shall be sought for in vain." Under these circumstances, the people, clergy and laity alike, naturally look to their bishops; but it was more easy to state the problem than to discover its solution. An appeal to the courts of law had been advised, but would that appeal be successful? Even suppose a verdict obtained on one or more points, the question would with Protean vitality be mooted afresh in new forms; and recent experience of the practice of our Ecclesiastical Courts did not encourage the idea that the decision of any case should be obtained upon its simple merits. Legislation has been contemplated; and legislation of a directly or indirectly declarative character might prove ultimately to be the only effectual cure. But the appeal to the magistrate ought to be the last and the forced resort. Moral and spiritual influence should first be used; and upon this principle his lordship now ventured to address to his flock words of emphatic and timely warning to put them on their guard against the stealthily advancing foes. The questions at issue were of vital import. They seriously under-estimate the evil who would speak of it simply as one of liturgies and ceremonial. Dogma underlies the whole:—

Dogmas, as these Ritualists themselves openly avow, apart from which, candles on the mis-called altar lighted at noonday, stoles, and chasubles, and copes of costly fabric and gorgeous hue, fragrant incense and melting music, would not be worth contending for. And what is that dogma? One which they may indeed themselves believe to be distinguishable from transubstantiation, but which no Scripturally instructed Christian mind can discover to differ from it in reality.

His lordship urges the laity to meet the introduction of the evil among them by "firm, and fearless, and withal affectionate and respectful, remonstrance with the pastor."

The *Times* declines to publish more letters on Ritualism and the Confessional, but inserts the following from "S. G. O.":—

A young lady, some years since, came under the influence of a director or confessor of the Church of England. He obtained a complete ascendancy over her. She, before him, took a vow of celibacy for two years, unknown to her parents. An offer of marriage was made to her, with their approval. There was no question of her marrying until after the time of her vow should have expired, but even then she had scruples unless her director would give his sanction; this, even when solicited by her parents, he refused to do. The result was she remained single, died so, and the gentleman who wished to marry her joined the Roman Church. This same director, in another case, took an oath of celibacy from a young lady, he afterwards absolved her, and she married a clergyman. In another case, it is not clear he took the oath or vow from the lady, but she went to him for absolution from it, was absolved, and is at present living, I trust, a happy married woman. I bring forward these cases, not as at all believing they



are uncommon, but because proofs of their truth have been afforded me, and in such cases, we may easily suppose, it is difficult, as the rule, for many reasons, to get the truth. Permit me to ask Dr. Pusey if he can plead ignorance of such cases as the above? Is he prepared to defend any clergyman of the Established Church in the exercise of the authority he may gain over young ladies as their confessor and director in, unknown to their parents, aiding them to bind themselves by vows or oaths, or whatever the process may be, to celibacy, or, indeed, to any one course of life which shall hold them tied by such vow, until the priest chooses to release them? Can he justify the holding a young lady to such vow against the will of the parents when it becomes known to them? I believe he will seek to justify it. I cannot doubt, with the evidence I have before me, that in the first of the three cases, if not in all the others, he, Dr. Pusey, was the confessor or director who acted as I have described.

To this letter Dr. Pusey replies that two of the cases cited cannot relate to him. As to other matters, he says:—

1. I never recommended to any lady to take a vow for life. I do not think such vows wrong, although, under certain circumstances, I should think them decidedly unwise. Still, I never advised them. 2. That I had many years ago difficult cases in which to advise when persons wished to make vows for life, which would have been rash in them, and which I had to dissuade. 3. That if "S. G. O.'s" statement of my having sanctioned in that case a vow for two years is accurate, it was to prevent a rash vow for life. 4. That such a vow would leave, and would be intended to leave, a person perfectly free at the end of the two years, as free as if he or she had never made it; and that it would be a shocking immorality for any one to express a solemn conviction that God had called him or her to that single life which Hooker, in allusion to our Lord's words, calls "a thing more angelical and divine" (*H. E.*, b. v., c. 73), and then to act irrevocably in a way opposed to that conviction within two years. 5. That supposing a person to have had such a strong conviction that she was called by God to a single life, it would have been utterly wrong in any clergyman to recommend such a one to marry, which is what I am alleged to have refused to do. At the expiration of the two years the lady was perfectly free as before; she had only her original responsibility to decide whether she was called by God to a single life or no. In such a case it would have been mere clerical tyranny, as well as unfaithful, to have persuaded such a one to marry against her own convictions, as it would have been to have persuaded any one against marriage if her convictions had been the other way. Since parents leave their children free to marry or not to marry, there was no question of filial obedience. 6. I suppose that it is added *ad invidiam* that the gentleman who sought her in marriage became a Roman Catholic. In all probability, then, the lady, had she married, would have become one too; which I suppose that "S. G. O." would not have thought desirable.

The Rev. Archer Gurney, writing from Paris to the *Daily News*, declares that "S. G. O." and others have quite missed their way in the matter of absolution, and that "nothing is more essential than to vindicate the individual responsibility of every conscience to God." He adds, in a postscript, "Let any English Churchman live a few years in France, Spain, or Italy, and see the fearful fruits of systematic confession, and hear the universal condemnation of it pronounced by all thinking men, and I think he would cease to wish to fly from the moral evils he deprecates to others that he knows of. As for systematic intercourse between pastor and people without formal confession, we stand in great need of it, and might even learn a good deal from Nonconformist practice, which we should do well not to pass by so lightly."

Speaking at a recent agricultural dinner, the Rev. Ashton Oxenden said:—"He thought those clergymen who adopted, in many churches in London and the provinces, practices which went so near to Romanise the Church, had no right to remain in the Church, but to go over to the Church of Rome, or have a separate Church of their own."

The adherents of the High-Church party in Ireland have just established an association entitled "The Irish Church Society." The objects of the society, as stated in its printed rules, are:—"To combine Churchmen generally with a view to defend and maintain unimpaired the doctrine and discipline of the Church of Ireland, as laid down in the Book of Common Prayer, and in the other authorised formularies of the Church; and to promote loyal adherence to the spirit and letter of the Prayer-book." The society purposes to promote the objects it has in view by means of public lectures and meetings, and by the publication at intervals of "papers on subjects, respecting which there is the greatest need of imparting correct information and impressing sound church views."

The Ven. Archdeacon Allen, a leading member of the clergy in Shropshire, has given notice of his intention to move the following resolution on the re-assembling of Convocation:—"That their lordships the bishops be dutifully requested to join in a humble petition to the Queen, supplicating her Majesty to take into her Royal consideration whether it may not be advisable that authority be given to the following directions:—"That in our parish churches and chapels (with the exception of the church of St. Mary-the-Virgin, in Oxford, and St. Mary-the-Great, in Cambridge) no other ministering vestments be lawful for the priests and deacons officiating than the surplice, the hood, the black stole or scarf, and the square cap; and that if any dispute arise as to the form or colour or material of these vestments, it shall be lawful for the churchwardens of the parish in which such disputed vestment is used to submit in writing the disputed matters to the bishop of the diocese, whose written judgment thereon, subject to an appeal to the Archbishop, be binding."

The *Pall Mall Gazette* says:—

It does not seem to have been noticed that the

opinions procured by the Ritualists, in opposition to the one given by Sir R. Palmer and Sir H. Cairns, entirely cuts away the ground on which the Ritualistic movement takes its stand. This is to some extent confessed by the *Church Times*, which cannot "see why we should go or the law of ornaments as it was in the second year of King Edward to a statute which did not perhaps pass in that year at all, which it is almost, if not quite, certain was not printed in it, which absolutely took no effect in it, and which was not fixed to come into operation before some months of the third year had elapsed. It must be remembered that what the Ritualists demanded was not the law of Edward VI., enforced by the Acts of Uniformity, but the law before Edward VI., under the sanction of the canons and the provincial constitutions. No lawyer could possibly take this view. Everyone accustomed to legal forms sees at a glance that the much-debated rubric does not allude to a particular year, but to an Act of Parliament of a particular year, and that in citing an Act of Parliament of a particular year the only point to be considered is whether the Act bears the date of that year. Unquestionably, the Act which authorises the first Prayer Book of King Edward VI. bears the date of the second year of the king's reign; it is the 2nd and 3rd Edward VI., chapter I. And when the Ritualists argue that if the first Prayer Book is to bind them, there are rubrics in the first first Prayer Book that allow "kneeling, crossing, holding up of hands, knocking on the breast, and other gestures," they forget that nothing is said in the present rubric about the general validity of the first Prayer Book. The only thing to be taken from the first Prayer Book is a description of such ornaments as are legitimate. The *Church Times* says that the censor is an ornament, and the swinging of it is a gesture. Perhaps so, but the censor is not an ornament mentioned in the first Prayer Book, and the rubric about gestures has no present application. It is as well that the law on these subjects should be clearly understood, and that the Ritualists should not exult in the possession of opinions which bear against them.

#### THE METROPOLITAN TABERNACLE COLLEGE.

A tea and public meeting was held on Tuesday evening last at the Metropolitan Tabernacle, in connection with the Pastor's College. There was an unusually large attendance. After tea a meeting was held in the Tabernacle, the area and first gallery of which were filled. The Rev. C. H. SPURGEON presided, and in his introductory address stated the objects which the college had in view. He said their desire was to educate young men who felt they had a call for the ministry, and that, as a rule, the young men received into the college had had two or three years' experience of preaching. Since the establishment of the college, 106 brethren had settled in different pastorates. Five of them had fallen asleep, ten others had settled as pastors and were still in the college, and five were evangelists, who would possibly continue to perambulate the country, preaching the Word of Life. During the present year, a large number of students had settled in various spheres of usefulness, and Mr. Spurgeon read a list of them, commenting on the peculiarities of each case. A gentleman had sent him 70*l.* to pay for the passage out of a young man who should preach in South Africa, and Mr. Stokes had been sent to Port Elizabeth for that purpose. He had been asked to send some one over to Natal, and when he mentioned the matter to his students, he was pleased to find that five of them expressed their willingness to go out, if no one better should be selected. That project was in abeyance at present. The young men of the college were mostly labouring in districts where a new cause was wanted; and it was noteworthy that he was frequently entrusted with sums of money to be spent in erecting new chapels for their students. During the time the college had existed, he did not recollect any case in which he had not had money in hand when it was wanted; of course, there had been delays, but no difficulties. He had frequently lain awake at night thinking of the many schemes he had in hand for the glory of God, but he always felt grateful that not one of them was flagging in interest. He found from papers supplied to him last March that during the previous twelve months, the settled students of the college had baptized 1,235 persons, and that there had been a clear increase of 1,461 members in their churches. He believed that if they could get young men of earnest, devoted piety, they could not see any limit to their usefulness. In conclusion, he heartily thanked all who had taken any interest in sustaining the college, especially the elders and deacons, who had always liberally supported him in this work.

The Rev. G. ROGERS next addressed the meeting, and observed that he had served the college for seven years, but they seemed but as seven days for the love he had for his work. He thought that in the present day, when so much Ritualism and Rationalism abounded, there was a great necessity for some such college as their own, where young men could be educated for the work of preaching the Gospel in a simple way to the people.

At this stage of the proceedings, Mr. Rossiter, a blind student, stepped forward and presented Mr. Selway, the tutor in the sciences, &c., with a noble timepiece, which had been subscribed for among the students. After Mr. Selway had returned thanks, Mr. SPURGEON stated that a young lady, evidently of not more than ten or eleven years of age, had subscribed 20*l.* towards the college solely by keeping a box, and asking each person who visited her parent's house to give a penny towards the fund. The young lady having presented Mr. Spurgeon with the money,

Mr. SPURGEON made an announcement with reference to the orphanage buildings. He said he had purchased two and a-half acres of land near Clapham-common, on which to erect the orphanage. The plan proposed was that they should first build in a

central part of the ground the schools, chapel, and such other buildings as were absolutely necessary, and then to build smaller houses, where the boys might live together in not more than ten or twenty in each house, which he thought was about the usual limit of most families, and not keep them huddled together as in the workhouses. By adopting this arrangement, they could proceed to build smaller houses as the money flowed in. A lady had given them 20,000*l.*, out of which 12,000*l.* could not be spent, but the interest upon that sum would amount to 600*l.* a-year. If possible, they would maintain fifty orphans, which would probably soon swell to 100, and then they would raise the number to 200, perhaps 300. They did not intend to give people the trouble to go about begging for votes, but the admission of the children would rest with the manager. He believed that the members of the congregation would make the clothes for the boys to wear, and he hoped that they would find tailors and cloth-dealers who would supply the stuff. The working men might help by giving a portion of their time to the work of erecting the buildings, and thus all would have an opportunity to help forward the good work to which they had set their hands. The almshouses and day-schools which were to be built close by the Tabernacle would be sufficiently advanced to enable their venerable friend Mr. Thomas Olney to lay the stone within a few weeks.

Mr. Spurgeon then delivered his famous lecture on "Sermons in Candles," which was listened to with great attention, and was received with frequent applause.

The *Scotsman* contradicts a report that the parish church of Crathie has been offered to the Rev. Dr. Norman Macleod.

GOING OVER TO ROME.—The *Weekly Register* states that the Rev. W. Dawson, incumbent of Maken, Yorkshire, has been received into the Church of Rome.

TOMBSTONES.—The Chancellor of the diocese of Carlisle has decided that burial boards have not a final jurisdiction over the inscriptions on tombstones. They have a right to object to an inscription they do not like, and so have the rector and vicar of the parish in which the cemetery is situate; but the final decision rests with the diocesan.

A DEFECTION.—The Bishop of Gloucester and Bristol, apparently seeking to mark his more complete adhesion to the new forms of sacerdotal ultra-Churchism, has seceded from the Church Pastoral Aid Society, as he has also seceded from the British and Foreign Bible Society. The income of the Bible Society has already gained from the indignation felt at the step taken by the right rev. seceder; and we trust and believe that the effect on the Church Pastoral Aid will be equally gratifying.—*Record*.

THE ECCLESIASTICAL WAR IN NATAL.—We learn by the last Cape mail that Dr. Colenso had assumed the offensive, and had threatened to excommunicate the Dean and his supporters. He also intended ejecting the clergy from the ecclesiastical buildings, grounding his movement on their having met and elected in a private room at Pietermaritzburg, the Rev. William Butler, vicar of Wantage, diocese of Oxford, England, as their future bishop. A meeting of Dr. Colenso's supporters had since been held in the Cathedral, where they protested against this election, and forwarded a petition complaining of the same to the Queen.

ECCLESIASTICAL RETRENCHMENT IN JAMAICA.—We learn from the *Kingston Morning Journal* that a circular has been addressed by the Acting Financial Secretary to the clerks of the several vestries in the island, informing them that parishes must henceforward be relieved of the expenditure heretofore incurred by them for ecclesiastical purposes, and that "the congregations attached to the several churches and chapels of the island may with propriety and advantage be called on to contribute the funds for all objects of church expenditure, except the repairs of the buildings." This is indeed a small beginning; but then, also, this is one of those cases in which the recognition of a just principle cannot but lead to further important changes. The only ecclesiastical grant of Jamaica, which was, in 1864, 28,840*l.* 12*s.* 8*d.*, is all given to the Established Church, and supplemented by the Imperial exchequer.

SMALL LIVINGS IN THE CHURCH OF SCOTLAND.—On Thursday afternoon an influential public meeting of members and friends of the Church of Scotland was held in the Merchants' Hall, Glasgow, for the purpose of forming an association for augmenting the smaller livings of the clergy. Lord Belhaven occupied the chair. The first resolution which was adopted set forth that the inadequacy of the incomes attached to many of the parochial charges of the Church of Scotland was injurious to the interests of religion and the Church, and that there was an imperative call for efforts being made by all members and friends of the Church for the augmentation of the smaller stipends. Following up this resolution, it was next resolved that an association should be at once formed, principally composed of the laity, its leading object being to augment such livings of parish ministers as do not amount to 200*l.* per annum. The operations of the association are intended to extend over the whole of Scotland, with Glasgow for its centre. A general committee was afterwards appointed.

THE "CHRISTIAN YEAR."—Archdeacon Churton, who, "as a Catholic Churchman, wishes to believe and teach as St. Augustine taught, and as a Church of England man adopts the doctrine of Poyntet, of Saravia, and Andrewes," agrees with the opinion



that Keble consented to the alteration in the "Christian Year," in deference to the extreme pressure of friends. He says:—"One would think more of the alteration had it been made, like many alterations in the earlier editions, from his own spontaneous sense of what would be an improvement. But it was not so. If one were to describe it as it would be described in speaking of a less patient spirit than John Keble's, one would say he was goaded to it. But, at best, the emendation is not said to be properly his own; it was the suggestion of a friend." The Archdeacon proposes to Keble's representatives that they should let the public have the poetry in the form in which it was published in the author's lifetime, recording the proposed alteration in a note.

**A NOBLE PERVERT.**—The Countess of Clare, a Roman Catholic convert, has just built and endowed a convent at Carisbrook, in the Isle of Wight. On Tuesday the community of cloistered nuns of the Dominican order, eighteen in number, of Whalley, in Lancashire, took possession of Carisbrook Convent. They were accompanied from Southampton to Cowes by the Rev. Father Mount and Mrs. Fotheringham, a Catholic lady. One of the nuns is eighty-four years of age, and another is aged and blind. At Cowes the nuns were mobbed, owing to some defective police arrangements. The Countess of Clare has built and richly endowed a Roman Catholic church and schools at Ryde, where she resides. Her ladyship has apartments in the convent whenever she chooses to reside there. The nuns are Englishwomen, and appear to have been well-educated.

**THE COLONIAL CHURCH.**—The Earl of Carnarvon has taken a step which marks a highly important change in the position of the colonial churches in communion with the Church of England. In consequence of recent decisions of the Judicial Committee of the Privy Council, the Crown has for some time past ceased to issue patents for the appointment of bishops in colonies having independent legislatures. Lord Carnarvon has consulted the law officers of the Crown upon another important point, and they have advised him that "a mandate from the Crown is not necessary to enable colonial bishops to perform the rite of consecration." This decision has been called forth by the recent election of Archdeacon Bethune to be Coadjutor Bishop of Toronto, by a synod of that diocese. The consecration of the new bishop will now take place by the authority of the Metropolitan of Canada, given under his seal, and without any intervention of the civil power. We congratulate Lord Carnarvon on having advanced the liberty of the colonial churches another stage.—*Daily News*.

**OPENING OF THE CRYSTAL PALACE ON SUNDAY.**—The shareholders of the Crystal Palace Company were some hours on Saturday in rather noisy conclave respecting the oft-discussed and still vexed question of opening the Palace to the public on Sundays. It will be remembered that at the last meeting of the proprietors a motion was brought forward against, and an amendment in favour of, opening the Palace on Sunday afternoons. The amendment was moved by Mr. Baxter Langley, and seconded by Mr. Billings, and was carried by a large majority of the shareholders present. In compliance with a notice given by Mr. James Girdlestone, as soon as the ordinary yearly business was disposed of, a special meeting was held for the purpose of taking into consideration a motion by that gentleman, to the effect that Mr. Baxter Langley's resolution, in favour of the opening on Sundays, should be rescinded. Mr. Girdlestone's proposition met with little favour from the meeting. It was negatived by a large majority. But the decision was not looked upon as final by either side, as both threatened to persevere till one or other is definitely triumphant.

**ACCIDENT TO THE JOHN WILLIAMS.**—The Rev. Robert Robinson, one of the secretaries of the London Missionary Society, reports that the John Williams left Sydney on the 21st of August, all well, for the Pacific Islands. All went well until they sighted Aneiteum, and stood in for the harbour on the 5th of September. This island is about 2,000 miles from Sydney, and is occupied as a mission station by our Presbyterian brethren of the Nova Scotia Mission. The weather was squally, the coral patches numerous, and the navigation somewhat difficult, but the crew were exercising all possible care. Mr. Turpie, the chief mate, was on the top-gallant fore-castle, the captain was on the rail of the weather side of the quarter-deck, and the Rev. J. Geddie, who is thoroughly familiar with the navigation of those waters, was on the lee side, all vigilantly looking out; but, notwithstanding all their caution, while they were attempting to bring the ship round amid the squall, while she was on her "stays" she struck on a coral patch, and became a fixture. But the incoming water told alarmingly of the mischief done to her bottom; it was evident a hole was knocked in her keel, and with all their pumping the water gained upon them. The passengers were conveyed on shore, and a portion of the cargo was landed, and conveyed by the natives to the village chapel. Native divers went down and tried to fill the gap, but with little success, and it was feared she would go down stern foremost as the tide fell. But a gracious Providence ordered it otherwise; the leak was partially stopped, the pumps began to tell upon the 4 feet 6 inches of water in the hold. Again the divers went down and nailed three tarred blankets over the breach, and then fastened a board across; and on the third day, to the great joy of their hearts, she got off the reef. The question then was, What could they do with her? After a professional consultation with some captains

in port, it was decided that she must be taken back to Sydney for repairs. So up went the anchors, the sails were again set, and, with a troop of twenty-two sympathetic natives to keep the pumps going, they started on their perilous return voyage, accompanied by the mission ship, the Dayspring, to succour them if distressed; and, by the merciful care of God, the ship safely reached Sydney in three weeks. She was soon put on the patent "slip," and it was found that, beyond the damage done to the fore part, all is sound; so that she would soon be repaired, and, we trust, has been permitted long ere this once more to unfurl her flag amid the islands.

**A CLERICAL BLUNDER.**—An amusing incident, having its origin in the peculiar architecture of a new Dissenting place of worship not very many miles from the corner of Park-lane, took place the other Sunday. The chapel in question rejoices in a spire, and in other respects presents an aspect similar to that which, until of late years, we have been accustomed to associate exclusively with the churches devoted to the service of the Establishment. On the Sunday in question a new preacher was expected, who was personally unknown to the stewards, but who, from his relationship to a well-known gentleman, was rather expected to be of the stature of Goliath than of David. Shortly before the commencement of the service, however, a young gentleman of diminutive size appeared, bearing in his hands a black bag, and arrayed, as to his neck, in a white necktie suitable to his own dimensions. Whispering began among the stewards, and words of wonder, not to say admiration, passed between them. Whether he was shy, or they inhospitable, we cannot say, but no word of explanation seems to have been uttered until the divine, probably with a view to breaking the ice of reserve, remarked, looking around him, "Dear me! what a beautiful specimen of architecture this far-famed All S—t's is!" The murder was out! The rev. gentleman and stewards had mutually mistaken one another. The former was a clergyman engaged to preach at an adjacent church, who had mistaken the "place." The mistake once put right, the reverend gentleman hastily made his departure; not, however, until one of the stewards had strongly advised him to stay, "as he couldn't be in a better place."—*Bradford Observer*.

**PROPOSED REVISION OF THE WESTMINSTER STANDARDS.**—The Duke of Argyll, the Rev. Dr. Norman Macleod, Principal Tulloch, and the Rev. Dr. Robert Lee, have given forth no uncertain sound that in their opinion a revision of the Westminster Confession of Faith cannot be much longer delayed. These public men all belong to the Established Church of Scotland, within whose borders it was supposed the desire for revision was confined; but from the remarks which fell from the Rev. Dr. Edmond, of Highbury, one of the most influential ministers of the United Presbyterian Church in England, at the last meeting of the London Presbytery of that body, it appears that they are not singular in their views. In the course of his remarks Dr. Edmond stated that the Westminster Standards were not perfect documents, and that their phraseology had acquired an antiquated tinge, one effect of which was that they did not now speak home to the hearts of the common people as they once did. He questioned whether the compilers of these ancient documents ever dreamed that for more than 200 years the churches using them would retain them without change. Besides improving the phraseology, he also advocated their curtailment by leaving out statements which he did not regard as needful for a Confession of Faith now, and along with this he urged the insertion of fresh matter, in order to meet the requirements of the present day. For these and other reasons he regarded the occasional revision of the Church's subordinate standards as desirable. He further indicated it as his opinion that great advantage would result if some definite statement were authoritatively made as to what was involved in subscription to these documents, and gave it to be understood that it was out of the question to suppose that by signing them they bound themselves to the correctness of every proposition laid down. On behalf of the elders or lay rulers of the Church in particular, he put in a special plea for their being called upon to subscribe a less voluminous document than was at present the case, so as to admit of their giving an intelligent and hearty acquiescence to it. Dr. Edmond did not, however, press his suggestion on the acceptance of the brethren, seeing that the Rev. Dr. King—although approving of the proposal on its own account—did not deem the present an opportune time for bringing it forward.

**A PANIC AMONG THE DUTCHWOMEN.**—The women in many parts of Holland appear just now to be possessed of a strange spirit of fanaticism. They profess to be apprehensive that the wickedness of the country is about to call down upon it terrible calamities. Stimulated by the preachers, the women are greatly distressed at the prevalence of liberal opinions, which they identify with atheism and anti-Christ; and many of them—even ladies of the highest rank—are being re-baptized—in an oddly primitive manner, it is said, and by no means consistent with modern notions of propriety—by way of purging themselves of the national sin. Our correspondent at the Hague sends us one of the addresses by women to the King, as an illustration of their curious state of mind. "Your handmaidens," they say, "approach the throne to beseech your Majesty to have a care for our children, cattle, and goods. Our distress is great, greater than is generally believed; but how can it be otherwise when the word of God—the foundation of

Church and State—is taken away from us? False and horrible political principles prevail. Our nation is the dupe of all the revolutionary and irreligious dogmas spread by the newspapers, and your Majesty's downfall will be the result if we do not call upon the Lord for help. Our children are no longer taught true religion and the good old principles of Dutchmen in the schools. Our cattle are irrationally slaughtered as a sacrifice to the fictions and delusions of so called science. And a revolutionary party is rampant in the land. Our children are taught to disavow the Word of God, and there is a general undermining and Church of State. In former days the Lord has done great things by women; and we now entreat your Majesty to take pity on us and on our children, to listen to our prayers, and to ordain that we shall be deprived of no more of our beloved rights, that our cattle may be spared, and that the Word of God may be restored to the schools. We pray that the men of Holland may elect honest, God-fearing deputies, attached to the old principles, and that your Majesty may be placed safely above the scum of the people."—*Pall Mall Gazette*.

## Religious Intelligence.

### THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

We are indebted for the following interesting communication on the relation of the working classes of Wales to religious institutions to the Rev. Dr. Rees, of Swansea, whose claims to speak on the subject will be generally acknowledged:—

"While it appears that the bulk of the working classes of England never attend the means of grace, and that a large proportion of them are avowed infidels, fully ninety per cent. of the corresponding classes in Wales regularly attend public worship, except in the large towns and the most Anglicised districts, and even in those localities at least seventy-five per cent. of the Welsh-speaking masses are frequent or constant attendants at one or the other of our places of worship. A century ago our working classes were quite as irreligious as those classes are now in England, and incomparably more ignorant, but in the present day they are under the influence of religion to a far greater extent than the other classes of the community. As you are now endeavouring in England to solve the problem, how the working classes are to be won to religion, which has long ago been happily solved in Wales, it cannot fail to be interesting to you to know by what means we have attained the object which you wish to compass.

"Among the means which have proved so successful in the evangelisation of the masses in Wales, *effective preaching* claims the first place. No nation in Christendom has, within the last two centuries, been blessed with a succession of abler and more efficient preachers than the Welsh, and their preaching, from age to age, has been eminently characterised by the following essential qualifications of successful and popular preaching:—

"1. *Sound doctrine.* The total depravity of man by the fall; the atoning sacrifice of Christ as the sinner's sole ground of hope; the necessity of the Holy Spirit's work to change the depraved heart, with a holy conduct as the evidence of that inward work; the eternal condemnation of all the impenitent, and the eternal salvation of every believer, have invariably been the themes upon which all our successful preachers dwelt. Attempts have occasionally been made by men of talent and reputed piety, to win certain classes by ignoring or explaining away such doctrines of revealed religion as were deemed most unpalatable to the carnal mind, but every attempt of the kind, however well meant, has always turned out a most glaring failure. The working classes of Wales have been evangelised by a faithful preaching of the Gospel, the whole Gospel, and nothing but the Gospel.

"2. *Richness of thought.* Several of our great preachers, especially in former ages, might be justly charged with the want of that refinement and delicacy of expression which becomes the Christian pulpit, but not one of them could be charged with tantalising their crowded congregations with showy wordy nothings under the name of sermons, or with an endless repetition of stereotyped phrases and threadbare ideas. The bulky volumes of Owen, Manton, Charnock, Goodwin, Howe, and other divines of the same stamp, have found their way to the humble cottages of most of our Welsh preachers, and they faithfully embody in their sermons all the rich thoughts with which those valuable works abound. The institution of itinerant preaching which was so general in the Principality in past ages, and is kept up to a great extent even in the present day, has enabled preachers of the most ordinary talents to treat their hearers on their occasional visits to sermons loaded with sterling thoughts which they could not possibly have done had they been obliged to address the same hearers every Sabbath throughout the year. Experience has taught us that the most ignorant and uncultivated hearers, as well as the educated and most refined, will not be attracted by sermons or religious addresses devoid of striking ideas and telling illustrations.

"3. *Perspicuous style.* Welsh congregations, as well as congregations in other countries, have too often had to undergo the infliction of listening to abstruse reasoning and metaphysical disquisitions



clothed in terms unintelligible to nine-tenths of the people; but the ministers who have been imprudent enough to adopt such a style of preaching, have invariably, in a short time, either preached themselves out of their pulpits, or the people out of their pews. Those preachers whose instrumentality have made Wales what it is religiously, have always been distinguished for the perspicuity of their style. They have happily succeeded in bringing down the great truths of the Bible to the capacities of the humblest and most uneducated of their hearers, and to make the vision so plain that he who ran might have read it.

"4. *Animated delivery.* The Welsh nation has been aroused from its spiritual stupor and ignorance by men of extraordinary power and eloquence as public speakers, and an animated delivery is still considered as essential to popular and efficient preaching. Dull and heavy speakers, remarkable for other redeeming qualities, have in many instances been useful and highly respected as teachers of congregations gathered by others, but such men have never been instrumental in arousing and attracting the ignorant masses. As our congregations expect heat as well light in the discourses, the practice of reading sermons has never been attempted with success, for paper is an unsuitable material to carry fire.

"5. *Earnestness, solemnity, and directness of appeal* have also been prominent characteristics of the Welsh pulpit. In the latter half of the last, and the beginning of the present century, most of our preachers would leave their homes for weeks and months every year, traversing the country through the rains, floods, snow, and frost of winter, and the scorching heat of summer, travelling twenty or thirty miles each day, preaching two or three times, and often with no better entertainment after their hard day's labour than a crust of barley bread with a cup of milk, and a bed of straw at a labourer's cottage to lie upon for the night. The remuneration which they received for their service was generally barely sufficient to defray their travelling expenses. The costly sacrifices and self-denial of these good men gradually became known to all classes throughout the community, and greatly helped to make their pathetic and solemn appeals to the consciences of their hearers powerful, and in thousands of instances quite irresistible. Even their enemies were forced to acknowledge that they were really in earnest, and that the spiritual welfare of their countrymen, rather than their own worldly advantage, was the great object they had in view. Their earnest labours have been crowned with success. Three thousand Dissenting houses of prayer for a population of a million and a quarter, prove that the common people in Wales are to a greater extent under the influence of religion than they probably are in any other Protestant country in the world. If the sufferings and privations which Welsh preachers in former ages had to undergo do not fall to the lot of their successors in this age, still it is to be hoped that we are partakers of a large portion of the earnest spirit of our worthy predecessors.

"Preaching in Wales has never, since the rise of Dissent, been regarded as the exclusive and peculiar work of ordained ministers and theological students, except at one period when religion was in a very declining state. Hundreds of pious laymen are usefully employed as preachers by every Dissenting denomination. After the subjugation of the Royalists by Oliver Cromwell in the year 1646, the Congregational churches at Llanvaaches and Mynyddislwyn, the only Nonconformist churches then existing in Wales, sent out seventeen of their most gifted members to traverse the country as itinerant preachers, and this is the first instance of lay preaching we have in the history of religion in Wales. These pious laymen, headed by seven or eight young Puritan clergymen, carried on the work of evangelisation so successfully that we find in the dark and then irreligious Wales no less than 106 preachers ejected or silenced by the Act of Uniformity in 1662. Early in the eighteenth century, we see that lay preaching had by some means or other fallen almost entirely into desuetude. The ministers of that age—the immediate successors of the confessors of 1662—were all thoroughly educated men, but most of them were remarkably cold and formal, and excessively jealous for their official dignity, and in their way quite as priestly as the rankest Puseyite of the present day. They regarded lay preaching as an infringement upon the rights of their office, and therefore set their faces against it. Educated and respectable as these ministers were, their congregations dwindled away and irreligion deluged the country while they were guarding their fantastic privileges.

"At the outbreak of the Great Methodist Revival in 1735, lay preaching was again revived. The clerical Methodists, with as many Dissenting ministers as had caught the fire, encouraged every talented layman in their church to exercise his gifts as a preacher. That irregularity annoyed the formal Dissenting priests as much as it did the regular clergy of the Established Church. Still the great work of evangelisation progressed despite every opposition, and has continued ever since to gain strength.

"The services of lay preachers in Wales are not confined to preaching-rooms and small branch congregations. They are frequently invited to occupy the pulpits of the most respectable congregations while the ministers are engaged at the out-stations or elsewhere. No minister in the Principality would hesitate to engage a pious tradesman, mechanic, or labourer, who could talk common sense in the shape of a sermon, to supply his pulpit in his absence.

This good understanding between the ministers and their lay brethren produces the most salutary effects. The Churches of Wales have but seldom been troubled during the last hundred years by priestly assumptions on the part of ministers or the wild desire to do away with a stated ministry altogether on the part of the people. The institution of lay preaching, as it exists among us, acts as a balance of power to keep both ministers and people from those opposite extremes.

"Having occupied so much of your space with the foregoing remarks on preaching, I can only just mention our Sabbath-schools, with their peculiar characteristics, and our institution of cottage prayer-meetings, as important agencies, in connection with preaching, in the evangelisation of the people. The weekly labours of from thirty to forty thousand Sabbath-school teachers, and ten or fifteen thousand pious men who go from cottage to cottage to conduct prayer-meetings, cannot fail to be attended with the most beneficial results.

"The success of evangelistic work among the working classes of Wales is, in a great measure, to be attributed to the fact that the Dissenting churches have always kept clear of the imprudence, or rather the sin, of making any invidious distinction between one class and another in connection with religion. We readily recognise the usual distinction of classes in our daily intercourse and secular transactions, but the moment we cross the threshold of the sanctuary or meet to hold a religious service anywhere, our social distinctions are entirely forgotten. The clergy of the Establishment, in many parts of the Principality, have emptied their churches by not paying due attention to this point. In several parishes, the most convenient part of the Sabbath is chosen by the rector to preach to the *élite* of the parish, while an inconveniently early or late hour is allotted to the common people to hear a sermon from the curate. Some clergymen also administer the Lord's Supper to the gentry and the lower classes at different hours. Such arrangements have driven away almost every respectable working man from those churches, leaving only mendicants to attend them for the sake of the loaves and fishes.

"Separate services, free sittings, and a distinct class of teachers for the working classes, would never have succeeded to win them in Wales, and they will never succeed anywhere else. The Welsh churches do not raise their ministers' salaries by pew-rents, and therefore they can afford to let the sittings at such a moderate rate, which every working man who is not a pauper can pay, and working men always had rather pay than occupy a free sitting. Our churches do not consider a lay preacher or a town missionary qualified to stand up as a preacher anywhere if he cannot occasionally deliver an acceptable discourse from the pulpit of the minister under whose auspices he exercises his gifts elsewhere. The men sent out to teach the working classes, if not deemed worthy to appear as occasional supplies in any pulpit in the locality where they labour, are not likely to do much good to the classes to whom they are sent."

An "Old Visitor" writes:—

As the opinion given by the working man and member of Mr. Spurgeon's church respecting the cause of the bad feeling in the minds of the working classes seems to have made rather a deeper impression upon some persons than it really deserves, allow me to relate the following little incident which transpired a few years ago in my regular round of visitation.

A working man's wife, who had for a long time previously received tracts from me very willingly, to my great surprise, one Sunday afternoon handed back the tract to me which she had received in my last visit, and said, "I don't want any more of your tracts. I don't like you religious people; you are very free with your tracts and your talk, but not at all free with your money to help poor people. Give me a good moral man who makes no profession of religion; he is the best father and the best husband." I looked at her good humouredly, and said, "You seem rather out of temper to day, but I should like to hear all you have to say, and will not interrupt you, so go on, out with it all." She repeated the same things, and said she had observed both sorts of people very closely, and felt sure she was right. I said if she had anything more to say, and, after a slight pause, I said, "Then I have one question to ask, 'Have you looked at both sorts of people with the same eyes? Or have you not magnified all the faults of the professors, and tried to hide all the defects of the good moral men, as you call them?' (Pause.) Now, come, be honest," I said, "and tell me whether I am not right?" Another pause, and then her countenance began to relax, and, with a smile upon it, she said, "I believe you are about right, after all."

I would advise others to try this mode of meeting the objection against religious employers.

One of the Tower Hamlets Baths has been fitted up as a temporary church in the eastern part of London—Church-street, Mile End New-town.

Lord Adelbert Cecil has been conducting a series of religious services at Stamford. His lordship having during the last few days left to join his regiment, the services are to be conducted in future by a Scripture-reader.—*Pall Mall Gazette.*

ALLERTON.—The Rev. J. M. Calvert has resigned the pastorate of the Independent chapel, Allerton, Bradford, Yorkshire.

WOODBIDGE.—Mr. M. S. Bromet, of Hackney College, has accepted the cordial and unanimous invitation of the church and congregation at Quay Meeting-house, Woodbridge, Suffolk, hoping to commence his pastorate next March.

SWINDON.—The Rev. J. H. Snell, of Chesham, has accepted the cordial and unanimous invitation of the church and congregation assembling in the New

Church, Old Town, Swindon, to become their pastor, and proposes entering on his duties early in the new year.

DAVENTRY.—The Rev. Thomas Adams having relinquished his charge at Newtown, and accepted a cordial invitation to the ancient church at Daventry, purposes entering on his duties there the first Lord's-day in January, 1867.

STAITHES, YORKSHIRE.—The debts having been removed from the Congregational chapels at Staithes and Runswick, services were held last week to celebrate the event. On Sunday sermons appropriate to the occasion, were preached by the Rev. J. Dickinson, of Bridlington. On Tuesday evening a public meeting was held, presided over by Mr. J. Taylor, of Whitby, and addressed by the Revs. J. Dickinson, W. Mersey, F. Laurie, and William Mitchell. The report, which was read by Dr. Laverick, showed that, after paying off both debts, amounting to 380*l.*, he had still a balance of 10*l.* 14*s.* 5*d.* in hand. Upwards of 20*l.* of the above amount has been collected by the aged pastor, the Rev. Wm. Mitchell. The collection made after each of the services are to be given to the Pastors' Retiring Fund in London.

Bow.—The memorial-stone of the new chapel for the church and congregation under the pastorate of the Rev. J. H. Blake, was laid on the 13th of December by the Rev. C. H. Spurgeon. At three o'clock a numerous company assembled. After singing, prayer was offered by the Rev. W. A. Blake, of Brentford. Mr. Spurgeon then proceeded to lay the stone, and after a short address the company adjourned to the lecture-hall, where a tea-meeting was held attended by upwards of 300 friends. In the evening a public meeting was held, under the presidency of W. R. Marsh, Esq. After prayer by the pastor, addresses were delivered by the Revs. W. A. Blake, B. Preece, W. Stott, E. Schnadhorst, A. T. Bowser, Esq., C. S. Searle, Esq., the architect, and Mr. Hunt. The proceeds of the day amounted to upwards of 300*l.*; 70*l.* of this amount was contributed by the Rev. C. H. Spurgeon.

ANOTHER NAVVIES' MEETING.—On Friday evening week some 130 workmen, principally navvies employed in the main drainage, were entertained at a social tea in the schoolroom of the Wesleyan Chapel, Battersea. The room was tastefully decorated with mottoes and evergreens, and the tables were furnished with a plentiful supply of boiled beef, plum cake, and bread-and-butter, to all of which the men did ample justice. After the wants of the body were met, food was provided for the mind and heart. The choir, accompanied by the harmonium and the cornet, performed some appropriate pieces of music. The chair was occupied by the Rev. Frederick Ewer, resident minister, who gave the guests a hearty welcome. Thrilling addresses were delivered by T. B. Smithies, Esq., editor of the *British Workman*; Walter Tayler, Esq., of Pimlico; J. R. Langer, Esq., of the Westminster College; and by Messrs. Walsh, Brown, and Simmonds, city missionaries. The men appeared to be deeply impressed and greatly delighted. They gave three cheers for the ladies who had provided tea, and three more for the chairman and his excellent wife. The chairman placed in the hands of each man a copy of the New Testament.

THE MISSION TO CRIMINAL WOMEN.—An extraordinary gathering took place a few evenings ago in one of Mrs. Ranyard's rooms, at the east end of London, lent for the occasion. The female missionaries to criminal women gathered in as many of the wretched objects of their labour as the room would hold. The assembly was avowedly a collection of thieves. All had been in prison—some in penal servitude; a few were very aged, some very young. It was evident this class could only be reached by a special agency of women—from men they would have fled in fear of the hand of law. During the meeting all were respectful and attentive, knelt at prayer, and a faint attempt was made to join in a hymn. The majority professed not to know how to read; some old ones had either forgotten or had never heard of the Gospel plan of redemption. Several left the room very much softened in manner. If any way could have been pointed out to the younger ones whereby they could have got into some other course of living it was evident they would have accepted it there and then. Imprisonment seemed the only alleviation of their misery. A series of meetings like this are to be held, and a Home in the country having been offered, it is purposed to bring away any who are found really seeking salvation.

WOOLWICH.—On Tuesday evening last, the Congregational chapel, Rectory-place, Woolwich, was filled with a large assembly, on the occasion of the ordination of the Rev. J. H. Walton to the office of Christian missionary in India. The service was presided over by the Rev. William Gill. The Revs. H. Hercus, of Plumstead; J. Beazley, of Blackheath; and T. Davies, took part in the devotional service, after which the Rev. J. Mullens, D.D., twenty years missionary in India, and now foreign secretary of the London Missionary Society, gave a very comprehensive description of the vast empire of India, as the present most important sphere of Protestant Christian missionary labour. Special description was given by him of Bangalore, the district to which the Rev. J. H. Walton is appointed, and of the direct work which he would be called to undertake. The address was one of great instruction, and was listened to with deep interest by the congregation. The Rev. G. F. Scott, B.A., missionary from Samoa, then gave out a hymn, which having been sung, the Rev. J. S. Wardlaw, M.A., formerly of India, now tutor of the Mission College at Highgate, affectionately asked the young missionary elect a few appropriate questions. The answers by Mr. Walton did great credit alike to his intelligence and piety. The Rev. J. Teall, of Queen-street Chapel, then gave out another hymn.



Mr. Walton then came to the table in front of the pulpit, and, kneeling in the midst of his fathers and brethren in the ministry, was solemnly "set apart" to the office of a Christian missionary. The "ordination prayer" was offered by his pastor, the Rev. William Gill, during which the "laying on of hands" took place. Another hymn was then sung, and the Rev. J. M. Walton, M.A., one of the tutors of Western College, delivered to Mr. Walton an affectionate, faithful, and practical charge from Acts xxvi. 17, 18.

**MANCHESTER CONGREGATIONAL CHURCH, CHEETHAM HILL.**—On Tuesday morning, a bazaar in aid of the fund for the enlargement and renovation of the Congregational Church, Cheetham Hill, was opened in the Assembly Room at the Free Trade Hall. The alterations consist of the addition of a new apse, and the erection of galleries in both the transepts, whereby additional accommodation will be provided for 180 persons. There will also be five additional stained windows at the west end, the central one being in memory of a deceased daughter of the pastor, the Rev. G. W. Conder. The architects are Messrs. Lockwood and Horsman, of Bradford. The cost of the improvement will be 2,500*l.*, of which 1,100*l.* is already promised, the committee hoping to meet the deficiency by means of the bazaar. The contents of the stalls showed the usual assortment of fancy and useful articles, the fancy ones predominating at the present festive season. There were present at the opening, the Mayor of Manchester, Mr. T. Bazley, M.P., Mr. Hugh Mason, the Rev. G. W. Conder, the Rev. Dr. Parker, and others. The Mayor opened the bazaar. Mr. Bazley congratulated the company upon the object which had brought them together. Mr. Hugh Mason was gratified to see from the presence of the Mayor of Manchester and Mr. Bazley, who were both Churchmen, that they were not bound up by any contracted views of church-membership, and did not allow any small differences of opinion to prevent their attendance. (Applause.) After a few words from the Rev. Dr. Parker, the business of the bazaar commenced.

**BOROUGH-ROAD CONGREGATIONAL CHURCH.—PRESENTATION MEETING.**—On Wednesday evening a deeply interesting social meeting was held in the schoolroom of Surrey Chapel to give their pastor, elders, and officers an opportunity of bidding farewell to the pastor and members of the recently formed community now styled the Borough-road Congregational Church. After an excellent tea the Rev. Newman Hall, LL.B., presided and opened the meetings with prayer. He said the present was one of the most pleasing events which had occurred during his ministry; and after detailing the various steps which led to the formation of the church, which already numbered over 200 members, and alluding to the unbroken harmony which for nearly eleven years had existed between himself and the chosen pastor of the new church, he handed Mr. Murphy the sum of sixty guineas as a slight token of respect from several friends who have known and appreciated his labours in South London. The presentation was accompanied with loud demonstrations of applause. The Revs. Dr. Waddington, P. J. Turquand, J. Marchant, G. O. Frost, and R. Berry afterwards delivered addresses replete with friendly wishes and sound advice. Dr. Gervis, of St. Thomas's, and Godfrey Saunders, W. Webb, and W. West, Esqs., also spoke, after which Mr. Murphy returned thanks in appropriate terms, in the course of which he said that since the formation of the church it had been ascertained that the title chosen was already the legal name of the Memorial Church of the Pilgrim Fathers in the New Kent-road; it had therefore been suggested, and it was for the members to receive or reject the suggestion, that instead of the Southwark Congregational Church, the "Borough-road" should be substituted for the word "Southwark." This alteration having been unanimously agreed to, the meeting was brought to a close by a hearty vote of thanks to the chairman and the hon. secretary of the Southwark Mission, the Rev. Mr. Turquand offering the concluding prayer.

## Correspondence.

### THE NEW PLACE OF WORSHIP AT HULL.

To the Editor of the Nonconformist.

SIR,—In reference to two notices in your columns respecting a new church at Hull, I beg to inform you that it is not a Baptist church at all. It was built by a congregation for the Rev. A. Jukes, as a Free Church, using the Liturgy of the Church of England to a great extent. I was not at the opening, but although Mr. Jukes was a perfect stranger to me, I could not refuse to bear my humble testimony to the great principle he was acting upon, the entire repudiation of "State Patronage and Control."

I believe Mr. Jukes is quite willing to baptize infants, though not exactly in accordance with the teaching of the Prayer-book.

There is no doctrinal point on which I feel more confident than that infants are not proper objects for baptism; but this difference of opinion does not, in my humble judgment, render it improper in me to preach in Mr. Jukes's church at his request, and doing my utmost to impress on his congregation the unscriptural nature and the disastrous consequences of the present alliance between "Church and State."

Your obedient servant,

CHRISTOPHER NEVILLE.

### ECCLESIASTICAL VESTMENTS.

To the Editor of the Nonconformist.

SIR,—Will you give me room in your valuable paper to say how glad I am that the question of "vestments," in connection with the Independents, has been taken up? I have often wondered how men, calling themselves

"Dissenters," could so closely resemble those from whom they profess to dissent by this Romish practice. "Observer," in your last issue, justly calls it a "gross inconsistency," and I hope the "parties concerned" will soon see it in this light. "Observer" also alludes to the way in which ministers very often become possessors of these "robes." Certainly a young unmarried minister must not be rude to the ladies of the congregation who "think he would look so much better in a gown," but let him rather condemn the use of such garments, by being, in the pulpit and out of it, what it is the desire of your humble servant to be, viz.,

A SINCERE NONCON.

December 20, 1866.

To the Editor of the Nonconformist.

DEAR SIR,—In the *Nonconformist* of the 19th inst. appears a letter on "Vestments," setting forth the inconsistency of Dissenting ministers wearing the "gown" as the Ritualists do, while, at the same time, they are preaching against the vestments and other practices of the Ritualists. The writer might have added the following extract from the Bishop of Oxford's Visitation Charge on the origin of the black gown:—"Caution should, of course, be used in leaving off the use of the black gown, as the ungrounded prejudices in favour of its use still existed, the real fact being, that the black gown is a Popish innovation brought in by the black monks, those sturdy supporters of the Papacy."

If this be the origin of the black gown, of which there can be but little doubt, as it comes from so high an authority, I think our Dissenting ministers will not find future be very desirous of being arrayed in such a vest.

The absurdities of the Ritualists may be permitted, in order that others may examine the grounds of their customs. The time may come when the designation of bishop and pastor, as in Apostolic times, may be preferred to the present appellation of "Reverend" as used by the Romanists and State Church ministers.

I am, dear Sir, yours truly,

JOSEPH YOUNG.

Chatham, Dec. 22, 1866.

### MANCHESTER EDUCATION MEETING.

To the Editor of the Nonconformist.

SIR,—Will you excuse me correcting several errors in your report of my remarks made in opposition to the compulsory scheme of education proposed last week but one?

For taking population of Manchester and Salford at "46,000" read "460,000"; and for one in "seventy-seven" read 1 in "7-7."

For "6,264" in Manchester and Salford under five read "62,640."

For ragged-schools (training "300,000") read "30,000."

I believe the exposure of the disgraceful statistics used has opened the eyes of the public here, and very properly destroyed confidence in the scheme and its promoters. A very slight examination of the bill prepared is sufficient to prove its absurdity. For instance, in one clause it proposes, with the greatest coolness, to take possession of our school buildings, some of which have cost thousands of pounds, and then generously offers to lend them to us if we wish to use them for Sunday-schools.

I believe a great proportion of the support it received has arisen from ignorance of what is proposed. I have not spoken to one person favourable since the meeting who was not under the impression that it was a "secular scheme," instead of being, as it really is, an embodiment of all that is obnoxious in the support by the State of every form of religious belief and no belief.

Sir, respectfully yours,

W. WARBURTON.

Salford, Dec. 24, 1866.

### SOUP-KITCHEN, RATCLIFF-HIGHWAY.

To the Editor of the Nonconformist.

SIR,—The bitter hunger and dire wretchedness of thousands in the east of London are known only to those who reside in the locality, or visit the poor in their squalid abodes. Multitudes of dock-labourers, and others who would gladly work if they could obtain employment, are, with their families, drooping and perishing from lack of nourishment. One man, relieved last week, had subsisted for several days upon the heads of fish cast out as refuse, which he had picked up in the street.

Eleven of us have united as a committee to endeavour to relieve this fearful destitution by the establishment of a soup-kitchen in the middle of Ratcliff-highway. It has been open for a fortnight, and twice weekly we distribute 100 to 150 quarts of nutritious soup at one penny per quart to the famishing poor without distinction.

As means are supplied, the distribution will be more frequent—if possible, daily.

The Thames Police Magistrates have kindly aided us by a donation of three guineas in starting, and on behalf of the committee I venture to ask permission to appeal through your columns to the humanity of your readers for further assistance.

Contributions will be thankfully received by the Rev. J. Bowrey, 18, Stepney-causeway, E., chairman; V. Rix, Esq., treasurer, 224, High-street, Shadwell, E., or by Your obedient servant,

THOS. A. FIELDWICK, Hon. Sec.

Sailors' Institute, Mercers'-street, Shadwell, E.

### THE ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL.

To the Editor of the Nonconformist.

DEAR SIR,—Permit me at this festive season, and season of charity, to present the strong claims of this institution to the benevolent notice of your readers. The Orphan Working School was founded 108 years since for twenty poor orphans. It has now 365 boys and girls under its care—next year that number will be increased to 400. In July last forty were admitted; last month ten more from a list of twenty, whose parents had died of cholera. The other ten will be admitted without election. For January forty vacancies are declared, so that 100 additional orphans will have been elected in the year from July to January to the benefits of this charity.

The cost of the twenty cholera orphans during their continuance in the school will be 2,500*l.*; although a

large sum has been contributed, it is not nearly enough to meet the charge upon the funds of the charity. I therefore entreat of your wealthy and benevolent readers their kind assistance for this special object.

My long experience has taught me how great is the charity of the British public when proper cases are presented to their notice, and therefore feel that I shall not plead in vain for our 365 poor destitute orphans, especially in such a season as this.

At the present time we have 166 poor children applying for admission, forty of whom will be received, and all the others by the exercise of a little patience—a difficult thing for the distressed, no doubt.

Contributions sent to me at 56, Ludgate-hill, E.C., will be thankfully received by

Yours truly,

JOSEPH SOUL, Sec.

## Foreign and Colonial.

### FRANCE.

The visit of the Empress to Rome appears to have been abandoned.

On Monday, the Emperor gave audience to Mr. Bigelow, the late American Minister, at his court, and General Dix, his successor. The latter expressed the sincere wish of the United States that the good understanding now prevailing between the two countries should become permanent. The Emperor thanked General Dix, and replied:—

The historical reminiscences to which you allude are a sure guarantee that no misunderstanding will disturb the friendly relations between France and the United States. A loyal and sincere understanding will be of great advantage to the industry and commerce of both countries, which daily astonish the world by marvels, and will ensure progress and civilisation. Your presence in Paris can but contribute to this happy result by upholding the good relations to which I attach the highest value.

The elections at Arras have resulted in the return of the Government candidate, who obtained 19,901 votes, against 9,023 recorded in favour of his opponent.

The financial report of M. Fould has been published. The Minister shows that, owing to an increase of 45,000,000 francs in the revenue arising from indirect taxation, the Budget for 1866 will be definitively balanced. Relative to the ratified Budget for 1867, the Minister estimates the surplus revenue yielded by indirect taxation at 90,000,000, and points out other resources. He concludes, therefore, that this Budget will also be in equilibrium, notwithstanding the considerable expenditure necessitated by new armaments and the return to France of the troops from Mexico. It will not be necessary to impose new taxes or to appeal to public credit. The Minister estimates that the ordinary Budget for 1868 will show a surplus of 121,000,000 francs. No credit is demanded in the Budget for 1866 in respect of the new organisation of the army, the Emperor having determined that the necessary expenditure should be provided for by special bills on the presentation of the rectified Budget for 1868. M. Fould states that there is every reason to anticipate that the State will then be in possession of more than sufficient resources to meet these requirements. The Ministerial report then says:—"Some apprehensions are created by the new military organisation of the army, which will, however, be dispelled by the certainty that the proposed changes have only been caused by the necessity of placing the military forces of France on a footing equivalent to her position in Europe, and to the development of the military institutions of other States. The country will see in this measure a fresh guarantee of peace and security for the future."

### GERMANY.

On Thursday the Berlin Chamber of Deputies adopted the bill for the incorporation of Schleswig-Holstein. Previous to its adoption, Count Bismark gave detailed explanations relative to the failure of the negotiations with the Prince of Augustenburg, whom he declared to be an enemy of Prussia. He laid great stress upon Prussia's right of conquest, and with regard to the proposed vote in North Schleswig, he explained that, after mature consideration, the Prussian Government had agreed to the proposal made on that subject by France in order not to disturb diplomatic relations, and to avoid placing in jeopardy the advantages which had been obtained.

The North German Constitution contains provisions for all matters referring to commerce and navigation. The Federal Council and National Representation will exercise legislative powers. The Prussian Crown will be entrusted with the authority as well as the leadership of the North German Confederation, and will declare war, conclude treaties, and appoint ambassadors in its name. The King of Prussia will hold the position of Commander-in-Chief of all the land and sea forces of Northern Germany, and will have the power to order their being placed on a war footing. Kiel and Jahde are to be Federal war ports.

In Friday's sitting of the Chamber of Deputies the bill modifying Article 69 of the Constitution, with the view of increasing the number of the Deputies, was adopted as amended by the motion of Herr Lasker, to which the Government has given a conditional assent.

Count Bismark, in compliance with the wishes of his physician, has entrusted Herr von Savigny with the Presidency of the Ministerial conferences now being held in this city upon the constitution of the North German Confederation, and Herr von Thiele with the reception of the members of the diplomatic body.

Count Bismark will not take his departure from



Berlin before the close of the Ministerial Conferences upon the North German Constitution. It is even believed probable that he will remain until the opening of the North German Parliament.

Count de Bismark's physicians have advised repose for him in a southern climate, and letters state that he will shortly pass through Paris on his way to the south of France.

#### ITALY.

In the Italian Parliament on Friday, Baron Ricasoli brought forward a bill proposing that persons holding certain offices should not be eligible for seats in Parliament. He also introduced a bill for the construction of roads in Sicily. The Minister of Foreign Affairs presented to the Chamber the Treaty of Peace concluded with Austria, the convention with France relative to the payment of the Pontifical debt, and various diplomatic documents. Signor Scialoja, Minister of Finance, introduced bills relating severally to the administration of the Treasury, the accountability of the State, the provisional exercise of the Budget of 1867 for the period of three months, and the extension to the year 1867 of the financial measures voted in 1866.

On Saturday, the Italian Chamber of Deputies agreed to the bill for the provisional exercise of the Budget for the first six months of 1867.

The Budget for 1866-7 is not a very promising document, for it shows a very dreary deficit. It is divided into two parts—one relating to Venetia, the other to the rest of the kingdom. For Venetia the total receipts are given at 76,502,388 lire, and the expenditure at 54,302,338 lire, leaving a surplus of 22,200,000 lire. But for the rest of the kingdom the figures show a widely different result. The total revenue is given at 788,900,078 lire, and the total expenditure at 997,566,612 lire, leaving a deficit of 208,666,534 lire. Taking the two parts together, the deficit is 186,466,334 lire—a formidable amount.

It is stated that two ships of war are being fitted out to support the demands of the Italian Government on the Porte for satisfaction for the detention of an Italian mail-steamers in Candian waters.

The *Diritto* publishes a programme drawn up by the Opposition, which, after criticising the present administrative system and the general policy pursued by the Government, declares in favour of a policy of peace. It indicates as the reforms which the Opposition will endeavour to obtain—Administrative decentralisation, both as regards communes and provinces, the reduction of the army to 120,000 men, the imposition of a tax on Italian Rentes, and radical reforms in the system of education.

An address having recently been presented to Earl Russell, at Florence, in accordance with Garibaldi's suggestion, the noble earl has written a reply, of which the following is a translation:—

To Signor Bertani.

Sir,—I have received with much pleasure the address transmitted to me through you. The deputies who signed it have rendered me an honour far above my merit; they cannot, however, exaggerate the ardent sympathy I have felt for Italy during her struggle for liberty and independence, nor ascribe too much importance to that solemn occasion in which the deputies from the Venetian provinces joined their colleagues as representatives of a free State. Lady Russell unites very cordially with me in congratulations at the favourable issue of the great conflict in which the Italian kingdom has been engaged, and requests me to thank you for associating her name with that of her father, Lord Minto, also a true friend of Italy. Begging you to accept the assurance of my esteem and consideration,

I am, &c.,  
RUSSELL.

#### AUSTRIA.

It is stated that on New Year's-day the Emperor will issue a Patent convoking a kind of Constituent Assembly, which shall take part in the solution of the constitutional question.

Previous to his departure from Pesth, Baron Beust, replying to a deputation from the municipality of Pesth, declared that the appointment of an Hungarian Ministry was merely a question of time.

The members of the Hungarian Diet deputed to present the address in reply to the Royal rescript were received on Sunday by the Emperor, who informed them that he would make known his reply by a Royal rescript. His Majesty also requested the deputation to convey to the members of the Diet the assurance of his Royal favour and goodwill.

It is asserted that in consequence of the visit of Baron Beust to Pesth, and the unanimity of opinion which prevails among the members of the Austrian Ministry on the subject of Hungary, the Deak party have consented to somewhat modify their demands.

#### ROME.

The *Opinions* of Florence publishes a letter from Rome, dated the 20th inst., which states that Signor Tonello has had several conferences with Cardinal Antonelli, but that the Court of Rome appears but little disposed to come to an arrangement. The same letter says:—"France supports the efforts of the Italian Government, which, up to the present, however, have remained without result. Counsels arrive from all parts in favour of moderation being shown by the Pope. The Pope has declared that he will not abandon Rome."

It is said that his Holiness insists on the Italian Parliament annulling the vote constituting Rome as the capital of Italy.

The Pope has addressed an invitation to the bishops of the Catholic world to assemble at Rome in the month of June, 1867, to celebrate the eighteenth centenary of the martyrdom of the Apostles Peter and Paul, and the canonisation of several martyrs, confessors, and virgins.

According to the Roman correspondent of the *Times*, Signor Tonello's instructions are very simple. He has everything to offer and nothing to ask.

If I am rightly informed, he is authorised to declare to the Pope that the Italian Government has decided to cease requiring an oath from the bishops already named or hereafter to be appointed; also, that it abandons the *placet* or *exequatur* it has hitherto insisted upon as indispensable to the validity of the appointments made by the Pope in Italy. Moreover it will be left to the Pope, entirely, or very nearly so, to settle the question of the limits and number of the dioceses, while large concessions will also be made with regard to the nomination of bishops—concessions tending to extend the Pontifical prerogatives at the expense of those of the King in that particular matter. In return for all this, nothing is to be asked of the Papal Government. It would be difficult to do things with a better grace. As regards political questions, I understand that if Signor Tonello be permitted to go into that branch of the subject, he will make the strongest protestations of the disinterested sentiments of his Government, of its desire to see the Pope succeed in conciliating his subjects, of its fixed intention in no way to interfere, far less to pick a quarrel. As proofs of the sincerity of these declarations, Signor Tonello would then doubtless allege his Government's intention of maintaining Florence as the permanent capital, his own mission, the concessions he has been authorised to make in the religious questions, and the proposals that would be made, if his Holiness were willing to take them into consideration, having for their object to relieve him of the custom-house, salt and tobacco monopoly, gendarmes, &c., combining them with those of Italy, with the doubly advantageous prospect of thereby increasing the Pope's revenue and satisfying the Italian nation.

The advice of France to the Papal Government is said to be this:—

The necessity of reform as the sole means of maintaining the temporal power, even in a modified form, is strongly inculcated. I am assured that nothing less is recommended than that the Romans should be allowed to become, in a manner, Italian citizens, authorised to accept civil and military employment from the Italian Government, and to sit in the Italian Parliament, without, at the same time, ceasing to be the Pope's subjects. Another recommendation is said to be that of a lay municipality, composed of enlightened men, endowed with considerable powers, for the introduction of reforms and improvements. Such, if I am correctly informed, is the manner in which the Emperor Napoleon cherishes hopes of finally arranging the most difficult and dangerous questions with which he has yet had to deal, and of reconciling Italian aspirations for complete unity with the maintenance of at least a phantom of the temporal power. The cry of "Rome as capital of Italy" has, as you know, for some time ceased to be heard except from a very few voices, which find no echo, and even those who may be unwilling entirely to abandon the idea will consent to shelve it for a time. All this new manoeuvre is projected, it is easy to perceive, in the interest of the Emperor, whose dominant idea and great solicitude are to keep the Pope at Rome. Italy, content with her recent acquisitions and confident of the future, favours the game and refuses nothing that is asked of her. Ricasoli, secure against suspicions of a leaning to the Pope, could afford better than any other Italian statesman to yield to the full extent required of him. The more so, as he is probably convinced in his own mind that the force of circumstances and the irresistible progress of events must ultimately prevail over all the ingenious devices by which Imperial apprehensions would retard the crowning of the Italian edifice.

#### TURKEY.

Intelligence from Candia announces that the insurgents had failed in an attempt to capture the fortress of Kissamos. Koroneos and Zimbrakakis were uniting their forces, and Mustapha Pasha was also effecting a concentration. Great discouragement prevailed among the Egyptian troops. Fresh proposals had been made by the Porte to the Cretans, but had been refused. The Viceroy of Egypt is about to send two fast steamers to reinforce the blockade of the island of Candia. A Greek ship has been fired upon and sunk by the Turkish squadron off Candia. It is rumoured that Fuad Pasha was about to be sent to Candia, and would be entrusted with full powers.

The Greek National Assembly was opened on Saturday. No speech from the throne was delivered.

#### AMERICA.

The House of Representatives has passed the bill excluding from the next Congress the representatives from all States not recognised by the present Congress.

The frigate *Susquehanna*, with General Sherman and Minister Campbell on board, arrived at Vera Cruz on the 27th of November. An offer made by French officials of an escort to the city of Mexico was declined by General Sherman. The *Susquehanna* left Vera Cruz on the 3rd inst. for Brazos, Texas, from which place Sherman, after an interview with Sheridan, set out for Monterey via Matamoras. Sherman has released Ortega and ordered the arrest of General Sedgwick.

A proclamation has been issued at Vera Cruz, declaring that the Emperor Maximilian has not left Mexico. The Emperor is reported to have formed a strong alliance with the Church party, securing important monetary advantages. It is also stated that he has offered to turn the Government over to Miramon, Marquez, and Marin, and appeal to the popular vote to decide upon a new Government. The Republicans are concentrating their forces for an attack upon San Luis Potosi.

A Fenian privateer is reported to have escaped from Newbury Port. A British vessel has started from Halifax in pursuit.

We learn by Atlantic cable, under date Dec. 20 and 21, that the Emperor Maximilian has announced that he will not abdicate, that General Sherman has returned to New Orleans, and Minister Campbell has

gone to Monterey. His mission is believed to have been a failure.

A bill to repeal the Neutrality Laws had been introduced into the House by Mr. Rogers. It was read twice, and referred to the Judiciary Committee. It will be remembered that last session a similar bill was brought forward with General Banks as its sponsor, that it passed the House, went to the Senate, and was there stopped by Mr. Sumner. It is now revived thus early in the session in order that Mr. Sumner's judicious interference may not be repeated. The probabilities are that the bill will pass; but if Mr. Sumner cannot defeat it, he may succeed in making important amendments.

Both Houses of the North Carolina Legislature rejected the Constitutional Amendment by a nearly unanimous vote.

Great lawlessness prevails in Missouri, and the laws are enforced in several counties under military auspices.

It is reported that Suratt's evidence will implicate in the assassination plot several persons heretofore unsuspected.

The Canadian authorities are rumoured to have turned over the condemned Fenian prisoners to the Home Government.

#### FOREIGN MISCELLANY.

The Bombay subscriptions in aid of the Bengal and Madras Famine Relief Funds amount to upwards of 23,000.

The death was recorded last week of a descendant of Columbus, a grandee of Spain, Duke of Veragua, Marquis of Jamaica, and Admiral of the Indies.

A New York paper states that General Robert Lee is to be nominated for the next governor of Virginia.

Earl Russell, M. Olozaga, and the Grand Duchess Mary of Russia, were present in the Hall of the Five Hundred, at Florence, at the opening of the Italian Chambers.

SPAIN AND HONDURAS.—Two Spanish frigates have left Cuba to compel Honduras to observe neutrality in the Chilian question, and also for the purpose of protecting Spanish commerce in the Central American waters.

A NEW ATLANTIC CABLE COMPANY.—The *New York Times* says that a new Atlantic Cable Company is being formed under American auspices, and a bill has been introduced in Congress to grant privileges of landing on the American side.

THE EMPEROR MAXIMILIAN.—The Austrian Government is said to have received undoubted information that the health of the Emperor Maximilian is regarded with the most serious apprehension by his friends.

The statement of negotiations having taken place between Pope Pius IX. and the Patriarch of Constantinople, with the view of bringing about a union between the Roman and Greek Churches, has been publicly denied by the Patriarch himself.

CONSPIRACY IN SPAIN.—We hear from Madrid that a conspiracy against the Queen has been discovered there. Documents have been found proving that this conspiracy is the work of General Prim, who is now residing in a magnificent house in the Rue Royale at Brussels. Very strange rumours are circulating in the Spanish capital as to the high personages who are Prim's accomplices in his revolutionary plans.—*Pall Mall Gazette*.

PUBLIC EDUCATION IN NEW ZEALAND.—In the Province of Nelson, New Zealand, every householder, rich or poor, pays a tax of 1*l.* towards the Government Free Schools, and 6*s.* per head for each child who does not go to some school. An inspector is appointed, who reports periodically to a board of management on the progress and attendance of the pupils; thus, the system is persuasive rather than compulsory, and answers very well. The education is secular, with certain times set apart for religious instruction, which the pupils can avail themselves of or not at the discretion of the parents.

CARDINAL RICHELIEU'S HEAD.—The most absurd story now current in Paris is as to Cardinal Richelieu's head. It appears that the *ci-devant* deputy, M. Armez, who presented the Government with the mask which was enclosed in the cardinal's tomb at the Sorbonne with so much pomp last Saturday, is not the only person who flatters himself he has the veritable and genuine article. An opposition head is in possession of another senator, M. Merimée, who fondly dreams that his is the real head, and produces no end of old parchment documents in defence of his conviction.

THE FREEDMEN OF AMERICA.—The War Department of the United States has had the supervision of the Bureau which looks after the refugees and the freedmen, and holds the abandoned lands. What these latter works were one or two facts will show. Transportation was furnished to 6,352 destitute freed people and 387 refugees, the latter whites. Between June 1, 1865, and September 1, 1866, no fewer than 13,412,273 rations were issued to freedmen and refugees, the latter obtaining nearly as much as the former. After September of this year the quantity diminished for both. The Bureau is also a board of education for freedmen, and we have it on the authority of the Secretary of War that 15,000 freedmen and their children are now attending school in the Southern States.

STOPPAGE OF A RAILWAY TRAIN BY GRASSHOPPERS.—By letters from Kansas, U.S., we are informed of a widely-extended and destructive plague of grasshoppers, actually darkening immense tracts of country as would a total eclipse of the sun, destroying every vestige of vegetation along their route—corn-fields, grass, weeds, and leaves of trees. Same idea of their numbers may be had from their taking three weeks to pass Lauenworth, in a stream about twelve



miles wide and 300 miles long, devouring every vegetable thing in their passage; and from another fact that, having got on the railroad track of the Union Pacific road in such numbers as to cause the wheels to slip on the rails, the freight train at Wyandotte was detained several hours beyond its time by the impossibility of penetrating the massive crowd of the insects, the slipping of the engine-wheels, and the almost total darkness caused by their numbers. From specimens sent in, they are not apparently the same insect as our grasshoppers, nor are they like the common locust of America, but something bearing to some extent the character of both. They travel from west to east.

**THE TWO EMPERORS.**—The French General Castelnau, soon after his arrival in Mexico, seized the luggage of the Emperor Maximilian, lying ready for embarkation at Vera Cruz. It consisted of no less than fifty chests, and was searched to recover certain letters of the Emperor Napoleon, calculated to compromise the writer in the eyes of the Washington Government. On Maximilian, who, on his homeward route, had nearly reached Vera Cruz, refusing to abdicate or give up the coveted letters, he was conducted back to Orizaba, where he remains under charge of Marshal Bazaine. He is not allowed to telegraph or send off any letters, except upon the subject of his wife's health. It seems that the French Generals expostulating with the Emperor allowed the last moment to escape them in which they might have hoped to effect a safe retreat from their enemy.—*Letter from Berlin.*

**A SPEECH IN CONGRESS.**—The *Times*' correspondent notes a speech just delivered by Mr. Williams, of Pennsylvania. The style of it might, he says, be thought a little turgid in England. One passage of it will enable anyone to judge:—

No gentle speech, "no candy courtesies," no dull oblivion of the pregnant past, befits the crisis that is on us now. We have just trodden the wine-press of Revolution, to encounter at its closing doors the bloodier form of Anarchy, while the untamed fiends of the rebellion, their appetites inflamed and their hands dripping with the blood of the martyrs, laugh—as none but the damned could laugh—at the rising vision, but dimly foreshadowed by the St. Bartholomew's of Memphis and New Orleans, of the opening of another seal, which should turn our rivers into blood, and visit upon us and our children more than apocalyptic woes.

The gentleman who uttered these tremendous sentences was a white-haired and amiable-looking legislator, and the House laughed at some of his most thrilling bursts of rhetoric.

**THE CONCORDAT IN AUSTRIA.**—A letter from Vienna says:—"The baneful effects of the concordat are most grievously felt in the obstructive interference of the priests with the education of all classes, and some of their recent extravagances will probably become the subject of energetic remonstrances in the coming Reichsrath. The daily attendance at church of all school children has, for instance, been recently decreed in Lower Austria, and insisted upon, in spite of the protest of the committee of the Provincial Diet, who thought they had a right to interfere as the schools are supported by provincial funds. The city council of Vienna a short time since proposed to establish an institution for the education of schoolmasters, and voted the money necessary for the purpose; their plan was, however, pronounced by the higher authorities to be entirely inadmissible, and the permission to establish their 'Pädagogium' made dependent upon their renunciation of their control over it."

**THE MEXICAN OFFICIAL CORRESPONDENCE.**—If doubt lingered in anybody's mind as to the result of the Emperor Napoleon's Mexican venture, it must be dispelled by the official correspondence between France and the United States published in the latter country. We have heard a good deal lately of a costly despatch sent by Mr. Seward to the American Minister at Paris, and the full despatch is now to hand. Napoleon had stipulated to withdraw his troops from Mexico in detachments, the first detachment to leave in November this year, and the withdrawal to be completed by November, 1867. The Emperor, without communicating with the Government of President Johnson, postponed the withdrawal of any troops until March next. Mr. Seward fired up at this, and sent his now famous telegraphic despatch, intimating in very unmistakable language that President Johnson "sincerely hopes and expects that the evacuation of Mexico will be carried into effect in conformity with the existing agreement." The Emperor meekly explained that for military reasons he was about to withdraw the whole of his troops in March next, instead of leaving them until November. His Majesty went so far as to express his satisfaction at the interposition of the United States in Mexican affairs, and his readiness "cordially to co-operate with them in restoring the Republican Government." (!)

**COLOURED COMMUNITY.**—The *Vicksburg Times* states that Mr. Joseph Davis, the elder brother of the Confederate ex-President, having been pardoned and restored to the possession of the Hurricane and Brierfield plantations, has leased them for a term of years to one B. Montgomery, a coloured man, formerly his slave and one of his business managers. The lease is made to him with a view to the establishment of an association of coloured men to occupy and cultivate the plantations. The lessee has accordingly issued a notice, inviting the co-operation of honest, industrious, sober, intelligent freedmen. The notice gives the following outline of the scheme:—"The government of the association will be confided to a council, selected by the community, whose duty it shall be to adopt such rules and regulations as experience shall show to be necessary for its welfare. An annual tax of 50c. per acre will be collected in advance from those who take land for cultivation,

which shall be strictly applied to the building of levees to guard against overflows. A tax, to be assessed by the council, will be collected from the persons and property of the community, to provide for the education of the young and the comfortable maintenance of the aged and helpless. Regarding the suffrage question as of doubtful and remote utility, the discussion of it and other political topics as more likely to produce contention and idleness than harmony in the community, such discussions will be discouraged. If, unfortunately, drunken, idle, and evil-disposed persons find their way into the community, it will be the duty of the council to expel them; and, if the laws permit, to remove them from the community."

**THE GRAND DURBAR AT AGRA** terminated on the 21st November. The assemblage was not only much larger than on the former occasion, but, according to the *Times of India*, it was much more influential. There were in Agra, with his Excellency the Governor-General, his Excellency the Commander-in-Chief, three lieutenant-governors, two chief commissioners, several agents to the Governor-General, and about a dozen other political agents and residents. These, with their staffs, attended to assist the Viceroy in the duties of the durbar, and some of them were there invested with the Star of India. There were also present, to do honour to the representative of her Majesty, nearly a hundred leading princes and chiefs, many of them belonging to the royal houses of Rajpootana, who claim to be descended from "the sun and moon," some 300 chiefs and nobles of less lofty parentage and power, each of whom was attended by a crowd of ministers, retainers, and servants; while private individuals innumerable flocked thither from all parts of India. The chief events of the durbar were the installation of the various Knights and Companions of the Star of India, which took place on the 16th, the grand durbar proper on the 20th, and the entertainment given on the 17th by his Highness the Maharajah Scindia of Gwalior, in honour of Sir John Lawrence, which cost the sum of 5,000*l.* Balls, reviews, races, athletic sports for the soldiers, and "at homes" filled up the intervals, and kept up a continual round of gaiety. "Yet amid this rejoicing and festivity (adds the paper already quoted) cholera, which 'has all seasons for its own,' was busy on the outskirts of the crowd which had assembled on duty or for pleasure; though it fortunately did not break out into a pestilence. Even the Viceroy himself was prostrated with fever; and the grand durbar had to be postponed for a day in consequence of his indisposition. Happily he had sufficiently recovered on the 20th to go through the tedious ceremonies, but he looked pale and weak from the effect of his illness. His speech to the chiefs, which was delivered in the purest vernacular, is characterised by vigour, heartiness, and acquaintance with the wants of those whom he was addressing."

#### THE FENIANS.

The Dublin correspondent of the *Times* says the public seem to have lost all apprehensions of further danger from the Fenians, notwithstanding the arrests which are made from day to day, and the defensive measures which the Government are still adopting. The *Irish Times* says that the American emissaries are leaving Ireland a good deal quicker than they came, and that the number of such persons who visited this country has been greatly exaggerated, and that many of the arrests which have taken place have been those of persons who had been last year imprisoned, and had subsequently been liberated on parole. Nevertheless, the number at present in jail is considerably smaller than it was after the arrests that had been made on the suspension of the Habeas Corpus Act last spring.

The county meeting held at Enniskillen on Wednesday, on a requisition signed by fifty magistrates, expressed the utmost confidence in the preparations of the Government. Lord Erne said he looked upon the whole Fenian movement as an attempt to fleece as many people as possible, and as a huge swindle. He found that there are from 23,000 to 24,000 soldiers in the country, most of them supplied with breechloaders, which made them equal to an army of 50,000 supplied with inferior arms. These troops are commanded by one of the best Generals in the service, and they had round the coast a large number of ships of war commanded by one of the best of the Admirals. Besides this there were 14,000 constabulary and other police, so vigilant that he was often astonished at the way they looked at him when travelling, and a friend of his was lately so watched because he wore a slouched hat, that he had serious thoughts of giving himself up. If they added the militia and the coastguard, there would be 50,000 available men in Ireland, and the forces in England were ready to aid the forces in Ireland. It was, therefore, he said, the greatest possible farce to talk of these Fenians. They have no arms, no cavalry, no artillery. The Government was ready to crush them, and they are disheartened and are going away as fast as vessels can take them, finding this place too hot for them.

The *Telegraph* says it has reason to know that Stephens is still abroad, and that the Government are fully aware of his movements. The *New York Tribune* of December 10th, says that within the preceding few days Stephens was believed to have been seen in New York. All possibility of his reaching Ireland to commence a revolution is past, owing to the precautions taken by the English Government,

whose information by their agents in New York gives them every opportunity to prevent the maturing of Stephen's schemes against the safety of her Majesty's Crown and possessions.

At a meeting of the magistrates of Belfast, a correspondence of the Mayor with the Government has been read, in which it is stated by the Lord-Lieutenant that he does not apprehend any disturbance in the country; if it had been imminent he "would have called upon men of all creeds and classes, who had unmistakably tendered their loyalty, to support the Government in its suppression." It was, therefore, "unnecessary to augment the number of troops stationed in Belfast."

On Sunday the police of Dublin made a large seizure of arms and ammunition at 2, West-road North Lotts. The police of Carlow have taken into custody a person named James Byrne, formerly inspector of nuisances and a collector in that town, on a charge of Fenianism. It is said documents of an important nature have been found on his person.

#### CHRISTMAS AMUSEMENTS.

**ROYAL POLYTECHNIC.**—The directors of this place of entertainment have brought out what may be emphatically commended as a Christmas bill of fare. In addition to the late novelty called the "Decapitated Head," we are presented with an entirely new scientific entertainment by Professor Pepper on the eidoscope, &c. The "Cherubs Floating in the Air," and "and "Shakespeare and his Creations," have been modified into a beautiful optical illusion in which "Ariel," enthroned in a blaze of light and gems appears to float in the air. On Saturday evening the house was closed to the public, when Miss Blanche Reeves as "Ariel," sang a song by which she succeeded in moving even the traditional stoicism of the critics and evoked a vociferous encore. Mr. Dickens's "Christmas Carol" has been condensed by Mr. Damer Cape with great judgment, and made into an entertainment which is well illustrated with *tableaux vivants* and some well-executed panoramic slides. Professor Pepper has produced, by an optical illusion, the several ghosts with which readers of this story are familiar. Another new feature is a figure called "The Automatic Leotard." This is a well-proportioned figure of a man, whose hands are connected with a trapeze suspended from the roof, said to be twenty-five feet long. There is no apparent connection between the figure and the roof, except by the ropes that suspend the trapeze. Yet it is made to perform a number of acrobatic figures with almost the same grace of movement and similarity of posture as if it were a living form. This specimen of scientific skill alone is well worth a visit; and, to our minds, as an acrobatic feat, its interest is not lessened from the fact that it is unaccompanied with any peril to life or limb, which is the principal attraction in similar feats. We must confess that Mr. George Buckland's version of "Whittington and his Cat" disappointed us. Some of the glasses are well painted, others very badly, but worse still are Mr. Buckland's lame efforts to be funny. He shows a great taste for inventing puns, a species of wit which is, to say the least, wearying if overdone. To take one specimen from Mr. Buckland's store, he must know there is very little wit in attempting to pun about supper being *superfluous*, as he elegantly pronounces it. With this exception the entertainment is worthy of the season, and even this will not interfere with the enjoyment of the youngsters for whom these things are provided. We should not omit to mention that Mr. G. W. Jester has been re-engaged, whose prestige warrants us in expecting to be amused.

**GALLERY OF ILLUSTRATION.**—Mr. and Mrs. German Reed, have reproduced, for a limited number of representations, with new scenery and dresses, their entertainment by Mr. Tom Taylor entitled, "The Family Legend," which had such a run during the Exhibition year of '62. On Tuesday, the second evening of representation, the house was crowded. Space forbids us from criticising in detail the features of the piece. Suffice it to say that the talents of the artistes appear to perhaps better advantage in this piece than in the "Yachting Cruise" which it has superseded. Mr. German Reed, as Pilkington, a butler, provoked roars of laughter. As Mr. Warbler, a gushing poet, Mr. John Parry caricatures as happily as he did the dramatic author in the "Yachting Cruise," that point where the sublime reaches the ridiculous. Mrs. Reed, as Miss Mountjoy, a sort of muscular Christian, with tastes for hazardous enterprises and proclivities to Bloomerism, is as engaging as ever. The programme has been enriched by the name of Miss Susan Galton, who sings in the character of the Welsh girl the "Legend of Sir Gryffyth." The scene is laid amongst the Welsh mountains, and the scenic arrangements have been very tastefully carried out. Mr. Parry's "Wedding Breakfast" brings the entertainment to a close as usual.

#### MARK-LANE.—THIS DAY.

The fresh supply of English wheat was by no means extensive, and its quality was only middling. As regards price, the trade ruled firm, but, owing to the limited attendance of millers, the transactions were much restricted. Foreign wheat, the show of which was tolerably good, moved off slowly, but at the full currencies of last week. Floating cargoes of grain were in limited request.



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## TO CORRESPONDENTS.

In addition to the sums already acknowledged, the following have been received by Mr. A. Miall in behalf of Mr. Thomas Cooper:—W. H. B., 20s.; J. T. O., Newcastle, 5s.; T. Walker, *Daily News*, 21s.; H. and S. Birmingham, 10s.; a few friends in Dalkeith, per Mr. Alexander Mitchell, 12s.

# The Nonconformist.

WEDNESDAY, DECEMBER 26, 1866.

## SUMMARY.

A MORE disagreeable Christmas season, so far as the weather is concerned, it has seldom been our lot to experience. Such, however, is the sad condition of a considerable part of our large town populations, and so wretched are their domiciles, that rain and fog are, in the main, less injurious to health than severe frost. It was neither wet nor cold yesterday, and that must be our consolation for a Christmas day spent amid the gloom of a London fog. Happily the great annual festival is, to a large extent, independent of the climate. Whatever the weather without it did not, we suppose, prevent the accustomed family gatherings, impair the enjoyment of the Christmas dinner, or seriously diminish the social pleasures of the day. This year, we fear, the calls upon benevolence are greater than usual. Distress prevails not only among the hereditary poor, but is severely trying large sections of our industrial population, such as those ordinarily engaged in shipbuilding and kindred pursuits along the banks of the Thames—persons whose livelihood has been cut off chiefly by the reflex influence of the late commercial panic. Official returns show that pauperism, especially in the metropolis, has been steadily increasing during the past three months. Though out-door relief has been freely administered in the several parishes, there are abundant claims upon public and private liberality. The springs of English sympathy are unailing. The subscription of no less than ten thousand pounds in a few days to the Mansion-house fund for the relief of the widows and orphans left destitute by the colliery explosions at Barnsley and in North Staffordshire is gratifying proof of the open-handed Christian benevolence amongst us, which is ever ready to relieve distress, and visit the fatherless and widow in their affliction.

The year 1866 closes with a complete subsidence of the Fenian panic. Confidence is restored in Dublin. Such of the suspected as are not already in prison have left the country, and though arrests continue and a few seizures of arms and ammunition still take place, the public are reassured, and the Government deprecate demonstrations of loyalty. It is suspected that Mr. Stephens, the Head-Centre, has not even left the United States and never intended to show his face in Ireland. Fenianism may be, as Lord Erne declares, "a huge swindle," without arms, cavalry, artillery, or any appliances for creating a revolution. But it is not denied that there is great disaffection in Ireland, and much latent sympathy with the Fenian movement. This dangerous feeling has been kept under by prompt and costly preparations on the part of the Government. But it is for the Parliament rather than the Executive, by just and wise legislation, to remove the discontent which alone enables Mr. Stephens and his followers to create periodical alarm in Ireland.

A new and somewhat ludicrous aspect is put upon the whole question by a remarkable letter published this morning from General Millen, late

President of the Fenian Military Council in Ireland, and "Acting Provisional Central Organiser of the Irish Republic." This person, who seems to have served in the American war, obeyed Mr. Stephens with military discipline. But his patience is at last exhausted, and writing from New York, he tells the "sincere members of the Fenian Brotherhood at home and abroad," that the Head Centre "is not only no good man, but a political humbug, if not a cheat, and a rascal besides"—that he has spent 73,000*l.* without rendering an account to any one, has in plain words robbed the Irish Republican exchequer—and that he has been living in the most luxurious style. General Millen believes that Stephens is now in the south of France engaged in horticultural pursuits, and growing grapes and peaches with Fenian money. The general admits that he now believes neither in the invasion of Ireland nor Canada, and tells the Brotherhood that they can never win or hope to win, or to get even the smallest advantage by their own strength, but only by our weakness. If there should ever come a day when we have so much to do that we cannot think of Ireland, then the Irish may have an opportunity; but the good time, he confesses, may be twenty years distant.

France and Italy have received their Christmas bills at the hands of their respective Finance Ministers. Mr. Fould puts the best face on the French Budget, which, by an arrangement favourable to financial legerdemain, is made to extend over three years. Of the growth of the revenue and development of the resources of France there is no doubt. All the rest is hazy and equivocal. M. Fould does not require, for the time being, new taxes or loans to produce an "equilibrium" in the Budget of 1867—the expense of carrying out the grand scheme of army reorganisation being thrown upon the Budget of 1868, when, it is hoped, there will be ample means of meeting it. No one in France outside M. Fould's bureau knows anything definite as to the actual shape his financial *mirages* will eventually assume. But the reorganisation plan, which his sanguine imagination regards as "a guarantee of peace and security," will have to be largely modified if it is to be made acceptable to the people of France. The Italian Budget, if not so scientific, is more simple than that of France. There is a deficit of about seven and a-half millions sterling—a sum which might be easily met by a disarmament suited to the present circumstances of Italy, and a reduction, if only to the extent of one half, of the useless *employés* in the public service.

In common with other people who judge by ordinary rules, we have been mistaken in Pius IX. The Pope, it is said, remains immovable, though the French have left, and the envoy of the Italian Government has offered him *carte blanche* on condition of becoming reconciled to Victor Emmanuel. Signor Tonello makes little progress with his mission, and the Supreme Pontiff, with a disaffected population around him, who are quiet only because hopeful, and a military force, part of which is not to be trusted should disturbances arise, quietly sends out a missive to invite the Catholic bishops of Christendom to a centenary celebration in Rome next June of the martyrdom of St. Peter and St. Paul. Is his Holiness then, after all, "master of the situation"? and does he expect at his own beck or threat to call back the departed French garrison? Undoubtedly matters are so little satisfactory in the Eternal City that the Empress Eugenie has been obliged to abandon her much-desired visit to Rome.

The Emperor Maximilian stands at bay. Driven to extremities, forsaken by France, and threatened by America, he falls back upon the Church, which, though it cannot supply him with armies, possesses the sinews of war. The Catholic hierarchy in Mexico, seeing "spoliation" in the distance, have offered him five millions sterling on condition that he will remain. Apparently he has accepted the offer, which, though it will not materially assist him, will greatly embarrass the Government of Washington. No one can now feel much sympathy for the unfortunate *protégé* of France. Willingly or unwillingly, the United States will have to interpose by armed force to reinstate Juarez, put down the rich clerical corporations, and confiscate their property. That done, there may be another chance for Mexico.

But the United States, one would think, have trouble enough at home. Nearly all the Southern States having rejected the constitutional amendment, Congress, after tying up President Johnson's hands, is proceeding to deal summarily with the recalcitrant States. There is no beating about the bush. A joint committee of both Houses has been appointed to consider all the Bills brought before them for providing territorial governments for the Southern States.

It is expected that a measure will be matured by this committee, for reducing these ten States to the condition of dependents upon the central government. This will give the *coup de grace* to the State rights theory, and the Federal principle which, though the North was afraid to admit it, were virtually overthrown by the war. But now, the Republican Radicals, or whatever be the right designation of the great majority in Congress who undoubtedly represent opinion out of doors, declare that they intend to "put the matter through"—that is, to govern the Southern States till they submit. But for Mr. Johnson's rashness, obstinacy, and egotism, it is probable that the rebellious States would have submitted to their fate at the close of the war. It is not a military defeat but a social revolution they have now to face, and the new conflict just beginning promises to last many more years than the late civil war, at the end of which the proud chivalry of the South will disappear. In view of what is impending, it is easier to understand the hesitation of such good patriots as Henry Ward Beecher to commit themselves to schemes of reconstruction which, if inevitable, could only mean the subjugation of some millions of American people.

## COMPULSORY SCHOOLING.

THE supporters of the Manchester Education Bill, or, as many of them perhaps would prefer to say, of the main principles which it embodies, must expect to be met in the course of legislative action they have marked out for themselves by two or three demands to which they do not appear to us to attach sufficient weight. In regard especially to the compulsory feature of their scheme, they will find when they come before Parliament that certain inquiries will be pressed home upon them, their reply to which, at least if they expect it to be accepted as final, must rest upon much more trustworthy evidence than any they have yet laid before the public. They have to bear in mind that they call upon the Imperial Legislature to apply, to an almost indefinite extent, a principle which, in reference to popular education, has hitherto been resorted to with extreme caution, and only in cases that might fairly be described as exceptional. Their proposal to give magisterial authority for enforcing school attendance upon all children between specified ages, dress it up as they may, will be looked upon, and rightly, as a great innovation—one moreover, which will necessarily carry with it larger consequences than they themselves profess to contemplate; and hence they must not be surprised if a somewhat searching examination be instituted touching the practical reasons by which they are influenced.

For instance, they will be asked to show how far, and in what respects, existing laws fail to reach the evil of which they complain, and whether such failure results from the inadequacy of the law, or from remissness in its application. It stands on record that in 1861 the proportion of children in England and Wales receiving school instruction amounted to 7.7 of the whole population—that this proportion had been steadily mounting up for several decennial periods—and that, as compared with that of the best educated countries, it might be regarded as highly encouraging. Compulsion, therefore, can hardly be required for the 2,535,462 children then on the school books. It was computed that this number left 120,305 children without any school instruction whatever. Since that date, we believe, magistrates have been armed with legal authority to compel children found in the streets, and whose schooling can be shown to be entirely neglected by their parents, to attend some school, whether the parental default be owing to inability or indifference, and whether the children have committed crime or not. Now it will be asked how far that statutory authority has been applied in the case of those for whom it was specially intended—how far it has been left in abeyance, and why. Our Manchester friends are no doubt prepared with an answer—but is it one which will demonstrate the necessity of putting the two and a-half million of children already at school under compulsion for the sake of catching the hundred and fifty thousand (say) of children whom the present system has not reached? It is all very well to say that as compulsion will be unnecessary in the case of the large majority, they can take no harm from it, since to them it will be as though it were not. But have they fully calculated the amount of irritation which a people accustomed to freedom of individual action will feel in passing under a system of compulsion in regard to a matter they have hitherto determined, and wisely determined, by the exercise of their own choice? Can they not foresee a thousand contingencies in which law will touch and disturb the arrangements of



families quite willing to do in their own way, and on their own responsibility, what the law requires? Anyone of ordinary experience could submit in the course of a single afternoon a list of a hundred instances in which the absence of one child in a family from school for six or twelve months might be justified by higher considerations than that of economy. Will English parents generally bear being catechised by a magistrate as to a matter of purely domestic management? People whose lives have been spent in India, and whose ideas of social policy have been formed upon a despotic model, may make light of British repugnance to legal meddling with their family affairs—but will parents generally, not only of the working class, but of the middle and upper classes, tolerate being called to account for preferring, under certain circumstances, to keep a child at home for twelve months, and giving to a magistrate a legally satisfactory reason for their conduct? If we have a law of compulsion it must be impartial, and not be suffered to remain a dead letter in regard to large sections of the community. Now we ask our Manchester friends to say whether they are prepared to carry out their own principle "without fear or favour" among all classes, and over the whole kingdom, and whether they are sanguine enough to believe that the feelings and habits of the population with which they have to deal will readily acquiesce in what is proposed in their behalf.

The innovation they propose is so bold, and will necessarily draw after it such important results, that they must expect their scheme to be handled by Parliament in a business-like way. Statistics unscientifically got up by a statistical society with a foregone conclusion may tell upon a public meeting, but cannot so easily be crammed down the throat of a Parliamentary Committee. It will soon be discovered whether they have been compiled to make out a case. Nothing is easier than to play with figures, but then it is quite as easy on the one side as on the other. For example, if some such process as this has been relied on—given, the number of children of the school age in a population, and the number actually found to be at school, and the difference will mark the number of the uneducated—we think it anything but probable that the figures will be permitted to pass unquestioned. Men more intent upon ascertaining the real state of the facts than upon commending a favourite theory, will be apt to inquire what allowance has been made for the sick, what for children educated at home, what number of years has been taken as the minimum of school attendance, whether the calculation includes all classes, and how far it includes the children of parents who are sent for their schooling beyond the territorial limits within which the inquiry has been made. We will not accuse the Manchester educationists, or rather educational statisticians, of haste or slovenliness in this work, until we have incontestable proof to that effect. But we may say, we hope, without offence, that they have not yet put before the public convincing evidence of the scientific character of the method they have employed. Perhaps they reserve this for the satisfaction of Parliament. At all events, we venture to give them a friendly hint that it will certainly be called for.

The Manchester Bill, we are aware, is only permissive—that is, it only arms local majorities with power to override local minorities, in a matter on which it is suspected that a national majority cannot be hoped for. We cannot say that this piecemeal system of legislation commends itself to our judgment. It does not strike us as savouring of wise, liberal, or straightforward statesmanship. It sets aside the good sense of the nation in favour of local and sometimes very narrow-minded tyranny. Nothing is essentially better or worse for being practised on a small scale. Majorities, whether national or municipal, do not alter fundamental principles. It may be—we cannot say—that the city of Manchester can make out a case for exceptional legislation in regard to popular education. But surely it is asking too much that the whole kingdom should be put under new principles of law in order that Manchester may be accommodated.

Our readers will perceive that we have dealt with the matter under consideration in a purely practical way. We have purposely refrained from discussing the abstract question. We look upon the scheme of the Manchester educationists in its relation to the temper, feelings, and habits of the people for whom it is proposed, in relation to the actual need of the age, and in relation to the institutions it is probably intended, and certainly adapted, to displace. It strikes our minds as a blunder, a mischievous blunder, which only a shallow and impatient Liberalism, imitative alike of Prussian autocracy and American democracy, could consent to endorse. It in-

dicates the childishness which believes in the policy of prosecuting a good end by bad means. If we stood alone, we should protest against it as unsound in principle and tyrannical in practice. But we do not stand alone. We have with us the right feeling and common sense of the English people, who have no desire to be ridden roughshod by social empiricists, even when they speak the shibboleth of political radicalism. We abide the issue with confidence. We do not undervalue A B C, but there are some things, dear to this nation, which we place above it.

#### REORGANISATION OF THE FRENCH ARMY.

THE ablest statesman in Europe is outwitting himself. The Emperor of the French, long-sighted and cautious as he is, seems intent upon begging himself, or rather his empire, by playing the game of "double or quits." "*Aut César, aut nullus*" is evidently the adopted maxim of the Imperial historian. Napoleon III. has had a run of ill-luck of late. His schemes have not prospered. Ever since the rejection of his project for a European Peace Congress of crowned heads, for which the Palmerston Cabinet, and pre-eminently Earl Russell, its Foreign Secretary, are heavily responsible, the Emperor has brooded over the problem how to do by a show of superior force what he would have preferred to do by pacific diplomacy—place himself at the head of the civilised world. To be sure, he had, even before that magnificent project had been submitted to the Courts and Governments of Europe, put several irons into the fire, under one pretext or another, for the purpose of widening the range of his influence. Cochinchina in the East, and Mexico in the West, served to indicate to the world the wide grasp of his ambition. What he had already done in Italy to break down Austrian supremacy, and to substitute for it that of France, mirrored pretty distinctly both his good and his bad motives, while the annexation of Savoy and Nice excited general distrust of his professions of disinterestedness. But the curt and rather contemptuous manner in which his proposed Congress was pooh-poohed, piqued his temper, and blinded his foresight. There is reason to believe that by way of avenging himself on England, he encouraged Count Bismarck to precipitate the war with Denmark, throughout which his ostentatious neutrality placed the Palmerston Cabinet in a position of pitiable helplessness. It is morally certain that his Mexican expedition, planned on the supposition that the United States of America were finally rent into two hostile divisions, would constitute France the arbiter of affairs on the Western Continent. Lately, however, his schemes have all come back upon his hands laden with costs. Cochinchina is troublesome and unprofitable. Italy, almost without asking his consent, is constituted a great and independent nation. Prussia, emboldened by that very war which he encouraged, embarks in another, and shows herself the equal of France, by becoming the undisputed head of Germany. America, reunited, bids him retire from that Continent, and he is obliged to bite his nails and obey. This will never do. A French Emperor who is only Emperor of the French is nothing. He must awe the world, or his own subjects will cease to stand in awe of him. Give him time—give him means—and he will yet make his throne the highest throne in Europe.

The plan for the reorganisation of the French army is the outcome, and is no doubt intended to be the remedy, of previous failures. Twelve hundred and fifty thousand men are henceforth to be trained to arms in France, and to be held bound to active service when war shall arise. Everyone in or out of France sees at a glance that so vast a host of soldiers is not needed for defence. No Power is likely to molest France, and, under almost any conceivable circumstances, France is not likely to be worsted on her own soil. This gigantic army, then, is to be organised for offence—not necessarily because the Emperor actually intends war, as he is commonly believed to do, after the close of the Paris Exhibition, but in order that the master of so many legions may be heard with becoming deference when he mingles his counsels in the councils of Europe.

Singularly enough, no nation seems to have taken alarm at this formidable and menacing project but France herself, and she has placed her opinion beyond all possibility of doubt. With the single exception of the military, all classes, and all persons of every class, unanimously and energetically condemn it. It will put too violent a strain upon the national resources, both of men and money. It will withdraw too large a number of hands from the labour market. It will present too great a temptation, if not to the present Emperor, to

his successors, to find out some occasion for hostilities. It will develop despotism tendencies. France has just begun to taste the pleasure of acquiring wealth. She has had her fill of glory. She desires peace. She knows that she is in no fear of assault from without. She sees that an aggressive policy can bring no gain except to the dynasty which she supports. Her apprehensions are aroused. Her repugnance is deep. Her protest is universal. Through every channel left open for the flow of her feelings, there pours a flood of objection and remonstrance. It is extremely doubtful whether the pliant *Corps Législatif* can be prevailed upon to sanction the plan. Even Government candidates for a seat in the Representative Chamber are obliged to profess opposition to this project, to give them a chance of being returned. The prestige of the Emperor was never in greater peril. Hitherto he has never yet persisted in setting the ascertained will of his people at defiance. The probability is that he will not do so now. He must by this time be convinced that he has gone too far, and that serious danger lies ahead of him. But he is dexterous in covering a retreat. It may, we think, be predicted with tolerable confidence, that the reorganised army of France, as settled by the Commission, will never exist except on paper. For once, the popular sentiment of France has become the best security for the peace of Europe. It is an unexpected and most gratifying turn of events. There is renewed hope for the pacific progress of Europe when French restlessness gives place to a desire for uninterrupted tranquillity. Even Emperors must be taught to set limits to their ambition.

#### MR. LOWE ON THE HOUSE OF COMMONS.

THE best-abused public man during the present year, not excepting Mr. Bright, was present last week at the banquet given in connection with the breaking up of the Merchant Taylors' School—a very odd institution, which more than any other represents the ultra-Conservative side of civic life, and trains youths in those high Tory principles which can hardly be said to sit with grace upon lads in the enthusiasm and spring-tide of their existence. Though Mr. Lowe is opposed to Parliamentary reform in any decided sense, it is not easy as yet to identify him with the great Tory school of the metropolis, where tradition is so revered that the Jacobite toast of "Church and Queen" is still religiously retained. We therefore prefer to believe that he attended on that occasion rather as a friend of education than as a public man who has thrown in his lot with the political party which ever and anon use the Merchant Taylors' School as a rendezvous and platform to proclaim their obsolete principles.

But whether or not Mr. Lowe was in the right place on Tuesday last, his eulogy on the House of Commons was, to say the least, ill-timed. It was as suitable to the present position of affairs at home as was President Johnson's reiteration of his views on the reconstruction of the Union in his late Message, after the autumnal elections. The House of Commons is, we are quite ready to allow, deserving of the praise Mr. Lowe has lavished upon it, so far as the conduct of public business and the general tenour of its debates is concerned. We may admit that it is the first assembly of gentlemen in the world, and that since the Reform Bill it has passed a series of excellent measures. But it was this same assembly which, last Session, dealt with the Reform question in a hypocritical, dishonest, and obstructive spirit. That is the real cause of that distrust which has been shown towards it. And the many reforms the House of Commons has adopted, since it has been elected on the present representative system, have been almost invariably forced upon it from without. We must not altogether overlook the means in contemplating the end. It is no doubt desirable in the long run to have a break-power that will prevent hasty legislation. But that is already provided by the Constitution. The existence of a House of Lords is a sufficient guarantee that dangerous measures will not receive Parliamentary assent. A representative system can hardly be said to be near perfection which retains unjust laws till the country is convulsed, and requires a costly and prolonged agitation to bring about their repeal. It is only rational to ask that this external force should be able to act legitimately and quietly within the pale of the Constitution.

Mr. Lowe's plea of former services is hardly to the point. No nation can live upon its past reputation. When the prisoner at the bar is



arraigned, it is not sufficient to call witnesses as to his former good character to prove that the offence with which he stands charged has not been committed. The materialist argument as to practical results is all-sufficient to the right hon. gentleman. So it is in the case of the despot and an oligarchy who are judges in their own cause. Right and sentiment have no place in Mr. Lowe's theory of government. "You may get a worse House of Commons before you get a better," is his maxim—precisely the same line of argument which, if it had been successful, would have stopped the Reform Bill of 1832. To him it is nothing that large sections of the population have grown in intelligence, position, and aptitude to exercise political rights, and that their claims to be admitted to electoral privileges are in strict harmony with the theory of representation, and our political system. Because we cannot prove to demonstration that the good results will follow a change, we are asked to be content with things as they are. In France Mr. Lowe would be, according to his own reasoning, an ardent Imperialist—in Spain a bigoted Bourbonist. It is the stand-point of a genuine Tory, who, heedless of the source from which the blessings he is thankful for have flowed, would dam up the stream altogether.

The Adullamite leader once more throws down the challenge to try the House of Commons by the same test as is applied to all other institutions in the country, and to point out in what respect it has failed. The reply is only too easy. It has failed to secure the confidence of the great majority of the population—an object of small consequence apparently in his eyes, but of vital importance in any country governed by representative institutions. It has conceded great reforms only under enormous pressure from without, and not by virtue of its own obligations. It has continually sacrificed the public interests to party ends and convenience. It has helped to corrupt political morality by the methods employed in its own election. It has refused to repeal laws which, by promoting a monopoly in land, are productive of pauperism. By maintaining an alien Establishment, and class legislation in Ireland, it has kept up the chronic discontent of the Irish people. It supports the Church of the minority in England, and allows that Establishment to stand in the way of any equitable system of popular education. It has failed to abolish Church-rates, and other ecclesiastical burdens, and to open the universities and public schools to her Majesty's subjects without distinction of creed. It has shewn itself indifferent to urgent social reforms. Though holding the purse-strings of the nation, it has not succeeded, spite of the most lavish outlay, in obtaining an efficient army and navy, nor in enforcing an economical use of the public resources. With an expenditure one-third more than in 1835, the Government of the country is less wisely conducted. The administrative departments have become more independent of the Executive, and literally prey upon the national resources—no Minister, under present circumstances, being strong enough to interpose.

If these changes—and others which might be indicated—are necessary to the good government of England, most reasonable people will allow that there is small hope of extorting them from the House of Commons, as at present constituted, without great out-door agitation. That assembly requires constant stimulants to exertion for the public weal. It is in the main a machine worked in the interest of certain governing families, plus an aggregation of vested interests, and not the reflection of the national wants and aspirations. It can hardly be said on many questions—though its members may be gentlemen, and its oratory of a high order—to represent the moral sentiment or qualities of the people. Mr. Lowe wants only such a Reform Bill—if Reform must come—as will leave things as they are. He would simply shift the scenes. We want such a change in our representation as will be the means of infusing new blood and a new purpose into the House of Commons—as will make it more independent of the Upper Ten Thousand, and enable it to legislate for the good of the whole community. Any Reform Bill that fails to accomplish this object, however specious and ingeniously manipulated, will be only "a mockery, a delusion, and a snare."

#### THE FIRESIDE.

It is to be hoped that the families of England will never be driven to the necessity of substituting for "the fireside" some other object as their symbol of domesticity. Certainly, prospects are not so bright as they might be, but are here and there overcast with broad patches of doubt. Every now and then we catch ourselves labouring under a suspicion that the earth is moving away from its well-beaten path,

and is whirling us into some region of space in which Winter will be only a tradition. We should be sorry to exchange our periodical visitation of frost and snow for a "wet season," and so lose half the ideal charms of a fire-side. This, however, is not our only fear. Some people tell us that our stores of coal are being rapidly exhausted, and that our children's great-grandchildren will very likely hear the unwelcome announcement that the national stock of fuel has been burnt out. By that time, no doubt, science will have discovered some other mode of producing artificial warmth, but, in that case, the fire-side will become a thing of the past. Well, we suppose our posterity will find some other symbol around which family sympathies and affections may cluster, and, as the change is not likely to occur in our time, it may be wise not to anticipate the remote future. "Sufficient unto the day is the evil thereof."

Even for the man of lonely habits the fireside has its attractions. It offers him just that kind of companionship which he can best enjoy. A coal fire is not, indeed, without its darker moods, its fits of perversity and sullenness, its vexatious freaks, its moments of over-ardent and troublesome demonstration. Perhaps it is liked all the better for its occasional variations of expression. For the most part, however, it is precisely the kind of friend with which we are glad to share our solitary hours. Its claims upon our attention are not very exacting, and, if they are duly recognised, it more than repays the slight trouble it occasions, by the genial influence which it ministers to us. It is not wholly silent. It has its "parts of speech," and uses them. Its talk, however, is in subdued tones, hardly ever obtrusive, leaving us at liberty to listen to it or not as may best suit us. Sometimes, truly, it bursts out into a little spurt of song, as if suddenly possessed of a thought which it cannot keep to itself—but generally it keeps up a gentle flicker of sound, deliciously soothing, meant apparently only as a murmur of its own cheerfulness, and asking neither notice nor reply. And then, it has a never-ending variety of expressions as you look at it, listlessly or musingly, of which, however, brightness is the predominant characteristic. It gaiety is infectious, and it is mostly gay—quietly so, oftener than not—but sometimes mounting up to frolicsomeness. Nevertheless, it can be serious and even solemn—full, as it would seem, of meditative thought, lost in contemplation, radiant with admiration, or dumb with pity. Ay, it is a comfort for a man who is much alone to have such a companion close to his elbow, to take off the edge of his sense of solitariness.

But we are being beguiled from our purpose—for it is as the focus of home fellowship and intercourse that we meant to speak of the fireside—as the spot consecrated to the freest action and utterance of family sympathies and affections—where conjugal, parental, fraternal, and filial anxieties, hopes, fears, joys, sorrows, loves, resentments, confessions, forgivenesses, are wont to be exchanged. There is no other place in which can be realised more thoroughly the weaving into one of several lives, each imparting and each receiving something from the rest. No other is so sacred to the memory of those who have been summoned thence into the wide world, who are, perhaps, afar off, or on the sea, or doing their allotted work amongst strangers, or removed to those more inaccessible shores "where the wicked cease from troubling, and the weary are at rest." Elsewhere, the absent may be forgotten; but seldom, for long together, at the fireside. It is crowded with associations which touch the heart at some point or other of its surface, and make it thrill with affectionate emotion in which every member of the family gathered round the hearth can take an appropriate share. No lessons leave a more abiding impression than those which gently drop into the mind at the fireside. No fun is more tickling, or leaves behind it less to regret. No history is purer, as a whole, than fireside history, and none lives longer or more lovingly in remembrance. He who cannot look forward with yearning desires to fireside enjoyments as the staple enjoyments of his life, is greatly to be pitied, and, if the cause be in himself, greatly to be blamed.

For the fireside has its duties to be done, as well as its pleasures to be realised. They who make light of its sanctities, or who rise up in rebellion against its spirit, or who wantonly disturb its peace, or who poison its springs of confidence with suspicion, or who introduce jealousies within that charmed circle, or who profane it by aught that savours of selfish despotism, break the spell which environs it, and forfeit its rewards. It should be the altar to which we bring our daily sacrifices—the turtle-doves and young pigeons of home life—to offer them to the genius of domestic unity. There is no place where we are more bound to "mind the things of others" as our own, or can more gracefully display affection in trifles, or can with more profit study to please

others rather than ourselves. Forgetfulness of fire-side duties indicates, to say the least, a deficiency of disinterested love. A man cannot be truly judged by what he does before the world. All manner of selfish motives may urge him to wear in that broad theatre the dress of sanctity, or courage, or courtesy, or patience, or considerateness, "that he may be seen of men." But it is at his own fireside that he best shows himself, when he casts aside the garments of pretence, and puts on the slippers of natural habit. What he is there and then he probably is in reality, for his heart is *en déshabille*, and commends itself, or otherwise, by its own proper qualities unveiled and undisguised. Many a man, stern and ungenial in the world's repute, reserves his tender sensibilities for the fireside, and some who are fascinating in society are little better than brutes at home.

Need it be said that the fireside has its disciplinary trials? Alas! alas, not cares only, but disappointments follow us even there. How many are there who can unhesitatingly say that they have realised their own ideal of it? Something is always wanting to make it complete, and it is there that "the skeleton in the house" is oftenest seen. Well is it if it be nothing more than black care, for that may be battled with by stout hearts, and forced to retire. But it is sometimes a much more unwelcome guest—one, perhaps, that cannot be talked with, cannot be talked about—a blighted relic of fond hopes, a wreck of affectionate ambition, a menace of unutterable woe, a shadow of disgrace, a germ of ruin. What is to be done when the fireside is thus haunted by a grim spectre that chills the blood, and freezes the warm currents of domestic life? 'Tis a cruel experience, assuredly, but it is better faced than fled from. Let no man seek in society what, perchance, he may have lost at home—let him never desert his own fireside. He is the captain who must be the last to leave the ship. Who knows? He may yet bring it into port, dismantled, it may be, but saved. While a plank remains on which he has a foothold, let him remain, and exert his utmost skill, and exhibit his invincible endurance. His place is assigned to him, and he is better there than elsewhere. The compensation which is also allotted to him can only reach him at his own fireside.

The present season is the festival of fireside life. Christmastide is the grand domestic carnival. The high day of its joyous rites has already come and gone once more, but the holiday is not over, and its cheering influence still lingers around most English homes. We trust our friends have drunk deep of its delights, and that the flavour of them still abides. For others' sakes, if not for their own, be it their care to exalt the claims, and observe the duties, and honour the sanctities of the fireside. It is among the brightest and best of our institutions. Peace be to it, and love within its borders! Let it lose none of its attractions! Let none of its influences decay! And that this may be so, let Him have the chief place at the fireside to whom it is due—whose presence guarantees peace, love, and joy—a peace that passeth understanding—a love that endures to the end—a joy that is unutterable and full of glory. Where He is there is heaven, and if He grace the fireside, it is heaven by anticipation. We celebrate His birth at this season of the year, and thereby, as it were, receive Him anew into our family circles. May He abide with us, for it is now late, and tarry with us through the year that is at hand! So will our wishes for our readers and ourselves be fulfilled, and they and we shall have, what we cordially desire for all—A HAPPY NEW YEAR.

#### ADDRESS TO MR. G. HADFIELD, M.P.

At a meeting of the Manchester City Council, on Wednesday, Mr. Charles Thompson moved that an address be presented, on behalf of the Corporation, to Mr. George Hadfield, M.P., thanking him for his persevering efforts, which resulted in the abolition of the declaration hitherto required to be made by members of municipal corporations. He said they had been reminded, on taking their seats at the last meeting, that it was the first time on which they had been able to do so by simply acknowledging the duties of their office, without reference to any other conditions which hitherto they had been obliged to subscribe to—conditions which were exceedingly obnoxious to some. (Hear, hear.) He therefore thought they were called upon, as members of the Corporation, to acknowledge their relief from the obnoxious declaration, and to thank a citizen of Manchester for his persevering efforts for many years to get rid of this declaration. It might be said that this was a political question—"Hear, hear," and "No, no"—but he was not going to raise any political issue; he simply took up the ground of common sense, that they were in duty bound to acknowledge services rendered by their fellow citizens. He understood one gentleman present entertained the



opinion that it was too late, and that this step should have been taken before the Act passed; but had they done so, that would have been an act of political agitation.

The TOWN CLERK read the proposed address, which was in the following terms:—

TO GEORGE HADFIELD, ESQ., M.P.

Sir,—We, the Council of this city, are reminded by the occurrence of the municipal elections, and the admission of the newly elected members, of the great obligation we are under to you for having no longer to subscribe a form of declaration which by many has been long felt to be unsatisfactory. That a simple acknowledgment of acceptance of office, with a promise to fulfil the duties thereto belonging, only is now required, and the necessity to make and subscribe the irrelevant, and to many objectionable, declaration required by the 9th George IV., c. 17, now abolished, is mainly owing to your persevering exertions; and we desire to offer to you our sincere congratulations upon the successful issue of your labours. We highly prize the privileges enjoyed under our municipal institutions, and regard the removal of every impediment to the acceptance of office by the most scrupulous of our citizens as conducive to the best interests of the community, and the surest guarantee for an impartial and enlightened administration of the laws. We trust your useful and exemplary life may be prolonged, and that, as a member of the legislature, you may be long permitted to render beneficial services to your country.

Mr. J. THOMPSON seconded the motion.—Alderman BENNETT regretted that Mr. Thompson should have thought it his duty to bring such a question before the council. He did not like the introduction of anything that had the remotest connection with politics. As a member of the Church of England, he had been heartily ashamed when he had had to receive declarations in the words which then stood upon the statute-book, and he was glad that the time had come when that declaration had been erased. He hoped Mr. Thompson would not press his motion to a division, because if they once began to introduce political questions and to thank members of Parliament for any steps they might have taken with respect to particular measures, he did not see where they were to draw the line.—Mr. G. BOOTH, as a member of the Church of England, believed that Mr. Hadfield sought no public recognition of his services; but he hoped the Council would unanimously pass the resolution for their own sakes. Mr. W. BOOTH urged Mr. Thompson to withdraw the resolution, because, in a mixed body like the Town Council, it might be opening the door to thanking members of Parliament for things they might not be altogether thankful for. The motion was quite uncalled for, and he hoped it would be withdrawn. Failing that, he moved as an amendment that the motion be adjourned *sine die*.—Mr. ANDERTON seconded the amendment.—Alderman HEYWOOD said that if he had any complaint against the proposal, it was that it did not go far enough. Mr. Hadfield had for a number of years been persevering before Parliament for the purpose of getting rid of an obnoxious law, and this Council during the whole time had never given him one encouraging word. (Hear, hear.) It looked to him as if they were now going to make capital at the expense of Mr. Hadfield. They were too late in making this proposition. The most gracious thing to have done would have been really to pass a resolution, thanking Mr. Hadfield for his whole political life; because he believed there was no man in Manchester more actuated with honest zeal than Mr. Hadfield; and it seemed a paltry thing for the Council to come with a resolution of this kind thanking Mr. Hadfield almost at the close of a great political life. It looked as if they wanted to make capital out of that to which they had never contributed a farthing.—Alderman RUMNEY was sorry and surprised to hear the remarks of Mr. Ald. Heywood. This was only the second meeting of the Council since the abolition of the declaration, and the matter could not have been introduced at the first meeting, because notice must previously be given. He could not understand what was meant by making capital out of Mr. Hadfield. It was no reason because they had not helped Mr. Hadfield, that they should not thank him now for removing this vestige of the middle ages.—Mr. C. THOMPSON appealed to Mr. Booth to withdraw his amendment. There was not the slightest political feeling in his mind in moving the resolution. He did it simply because he felt that they had been relieved from an obnoxious declaration, because they were an important corporation, and because Mr. Hadfield was a citizen of Manchester.

On a division there voted for the motion, 21; for the amendment, 17. The motion was therefore carried.

#### THE HOMELESS BOYS OF LONDON.

The ceremony of inaugurating her Majesty's ship *Chichester* as a training-school for the homeless boys of London took place on Tuesday in one of the dry docks in Mr. Green's shipbuilding-yard, Poplar. The movement, of which the constitution of the *Chichester* as a school for nautical instruction is an extension, began in July, 1852, when a refuge for homeless and destitute boys was opened at 19, Broad-street, Bloomsbury. At first only six could be received, but as the funds of the refuge were augmented the number was increased, so that in 1857 the present premises at 8, Great Queen-street, Lincoln's-inn-fields, were taken, and since that time the returns show that about 100 strays and waifs of the London streets have been received weekly into this admirable institution. Since the establishment of the refuge down to the end of the year 1865 1,016 boys were admitted, and during the same

period 758 left for the navy and merchant services, for situations at home, and emigration to the colonies. During the present year, in consequence of revelations which showed that boys of tender years were obliged to associate with men of the most debased character in the casual wards of the metropolitan workhouses to which they were compelled to have recourse for shelter, the promoters of the refuge resolved on making a strenuous effort to rescue as many of these poor children as their influence can reach from the contaminating evils to which they are exposed. Accordingly, on the 14th of February last an invitation was given to the boys accustomed to sleep in the casual wards of London and other nightly haunts to come to supper at the refuge, and nearly 200 accepted the invitation. During the evening Lord Shaftesbury, who presided, having questioned the boys as to their mode of life, asked them if they would be willing to go on board a ship if such were provided for them, and the hands of nearly all the poor and destitute guests were held up as an answer to the inquiry. Among those who accepted the invitation of the committee there were few who were not suffering from some infirmity, and we were struck ourselves by the large proportion of them who were lame. Ophthalmia was perceptible in the tender eyes of many, while skin diseases had manifestly set their mark on almost all. Some had lost one or both parents, or had been deserted; others had never known their fathers or mothers. They slept at night in the casual wards, under sheds, on doorsteps, on carts or wagons—in fact, wherever they could rest their heads, after trying to eke out existence during the day. On Tuesday the *Chichester* was arrayed in her gayest bunting, and an awning, on which the flags of all nations were tastefully distributed, was erected over the whole length of the upper deck, on which the ceremony of inauguration was held. At two o'clock Lord Shaftesbury took the chair, being supported by the Right Hon. the Lord Mayor, the Sheriffs, Sir Stafford Northcote, M.P., President of the Board of Trade; Mr. R. Culling Hanbury, M.P., and others, while the body of the temporary enclosure was filled to its utmost capacity by a fashionable audience of ladies and gentlemen. On his lordship taking the chair, the boys who have been chosen to occupy the ship were introduced, and the little blue jackets, attired in their new naval costume, presented a most interesting and picturesque appearance. Prayer having been offered up, Mr. William Williams, the secretary, read a statement detailing the history of the institution, after which Lord Shaftesbury proceeded to address the meeting. He said he felt unspeakable delight and gratitude at seeing so large an assemblage around him, notwithstanding the time of the year and the distance from town of the place in which they were collected. It betokened a vast amount of feeling and sympathy with the work they had in hand, and God grant that their feeling and sympathy would be matured into practice, to sustain the institution amidst all the difficulties which surrounded it. He could by his own experience support the statement made by Mr. Williams, whose zeal in this good cause could not be overrated. What that statement said of the miserable condition of the boys of London was far below the mark. This project was no longer an experiment; its efficacy had been proved. Take the most naked, ragged, wretched children of the streets, breathe upon them the breath of life, and they became equal to the highest in the land. A year ago a large number were taken into the refuge, and seventy or eighty added every week at haphazard. What was the result? That not a single act of insubordination was recorded. It had been said that the children of the poor should have recourse to industrial and certified schools. Where were the industrial and certified schools? After all the inquiries they were able to make they were not able to find more than two for the population of 3,000,000 souls in the metropolis; 400 could be received on board the *Chichester*, and 200 could be sent away every year to recruit the number of our active seamen. He trusted the time was near at hand when the English sailor would be remarkable, not for drunkenness and insubordination, but for sobriety and self-control. Sir Stafford Northcote, the Lord Mayor, and Mr. Sheriff Waterlow having addressed the meeting, the proceedings closed with three cheers for Lord Shaftesbury. The ship will shortly leave the dock and go to Greenhithe, that being the spot appointed for her destination.

THE SHEFFIELD MURDER.—The boy Henry Gabites was on Thursday tried at Leeds Assizes for the murder of his fellow-apprentice, Arthur Allen, at the house of Mr. Draper, in Fargate. The homicide was not denied, a plea of insanity being set up as the defence. The jury, after deliberating twenty-five minutes, found the prisoner guilty, but strongly recommended him to mercy on account of his youth. He was sentenced to death, and heard the sentence without the least appearance of emotion. His lordship, of course, stated that the recommendation of mercy would be duly forwarded to the Home Secretary. No one seems to expect that Gabites will be hanged, though the extraordinary coolness and deliberation with which the murder was planned and executed militate strongly in the public mind against undue leniency being shown to the culprit.—*Sheffield Independent*.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Dec. 22, 1866, of which 253 were new cases.

#### Court, Official, and Personal News.

It is stated that Professor Fawcett, the blind M.P. for Brighton, is about to be married to a sister of the well-known doctress, Miss Garrett, of Upper Berkeley-street.

It is reported that Mr. Pope Hennessy will be gazetted to a valuable appointment early in the new year.

The Commissioners to inquire into the state of the water supply for the metropolis have now been appointed. They are the Duke of Richmond, Sir John Thwaites, Alderman Sir Benjamin Phillips, Colonel Harness, Mr. Chadwick Smith, and Mr. Harrison, C.E.

The Bishop of London has been advised by his medical attendants to abandon the intention of holding his ordination in person. The bishop is able to take walking exercise, but is still far from strong.

The Right Hon. Stephen Cave, M.P., Vice-President of the Board of Trade, left London for Paris on Friday as chief of the International Commission for the negotiation of a fisheries convention with France. Mr. Emerson Tennant accompanies Mr. Cave as secretary.

The election of Lord Rector of Aberdeen University took place on Friday, the candidates being Mr. Grote, the historian, and Mr. Grant Duff, M.P. The students vote in four nations; these divided equally, the gross numbers being in favour of Mr. Grant Duff. The casting vote lies with the Duke of Richmond, the Chancellor of the University. The Duke has given his casting vote in favour of Mr. Duff.

It is announced that the Prince of Wales has recovered his usual health. On Sunday the Prince and Princess of Wales and the Duke of Edinburgh attended Divine service at Sandringham Church. The Rev. W. L. Onslow, M.A., officiated.

Mr. Garth, Q.C., the new member for Guildford, it is announced, will probably become Solicitor-General, consequent on changes caused by the retirement of Vice-Chancellor Stuart.

The Marquis of Westminster is said to be very ill.

The negotiations between the Canadian and other North American delegates, relative to the proposed Confederation, are proceeding very slowly.

Suitable apartments will be provided in Kensington Palace for the permanent residence of the Princess Mary Adelaide and the Prince de Teck.

Mr. Alexander Smith, the poet, is stated to be dangerously ill.

#### Miscellaneous News.

SHORT WEIGHT.—Eight hundred and eight South London tradesmen have been fined during the present year at the Newington Sessions for having in their possession unjust weights and measures.

ANOTHER RAILWAY SEIZED.—To the list of railways already reported as having been seized by the sheriff's officer must now be added the Bishop's Castle, a line running from Craven Arms, on the Shrewsbury and Hereford Railway, to Bishop's Castle, Shropshire.

DEATH OF AN OLD AUTHORESS.—Mrs. Joseph Gilbert (better known as Ann Taylor), one of the authors of "Original Poems for Infant Minds," a selection of lyrics published more than half a century ago, and other poems, died in Nottingham, on Thursday, at the advanced age of eighty-four. Her husband (who died about twelve years ago) was an Independent minister of considerable ability.

"SEELY'S PIGS."—We are informed that Sir Daniel Gooch and Mr. Watkin, M.P., have made an offer to take from the Admiralty, at a cost of 100,000*l.*, the iron ballast with which some of our admirals and captains superintendent have paved her Majesty's dockyards, and which is now familiarly known under the name of Mr. Seely's "pigs." The iron is said to be of a very fine cold-blast quality.—*Army and Navy Gazette*.

GREAT NORTHERN HOSPITAL.—The Right Hon. Earl Grosvenor, M.P., has kindly consented to take the chair at the anniversary dinner of the Great Northern Hospital, Caledonian-road, N., to be held in the spring. The committee intend trebling the number of beds, and are liable for 7,000*l.* to complete the purchase and furnishing of the new hospital. Additional wards will be opened as soon as funds warrant the committee in doing so.

THE GOVERNMENT AND VACCINATION.—The *British Medical Journal* announces that the Government have resolved upon, and have in preparation, a system of awards to public vaccinators, based upon results. The grants will be made to those whose vaccinations shall be found, upon examination, to come up to such a standard of goodness as will favourably illustrate the performance of that portion of the parochial vaccination which falls to the lot of each union collector.

MR. LOWE ON THE HOUSE OF COMMONS.—Mr. Lowe, M.P., delivered a characteristic little speech, in reply to the toast of "The House of Commons," at the banquet given on Tuesday in connection with the "Speech Day" of the Merchant Taylors' School. He deprecated the way in which the House of Commons had been made by certain classes in the country the target at which every shaft was aimed. Notwithstanding all the obloquy poured upon it, he ventured to say they would "probably get a worse before they got a better." No institution was perfect; and he admitted the House of Commons had its defects; but those who sought a change ought first to mention specifically and definitely,



and not vaguely, what its faults were. While he was prepared to bow to the intelligence and property of the country, he hoped there would be no hurry, for when once a change was made it would be irrevocable, and if done deliberately, he had no doubt it would be well done.

**TESTIMONIAL TO THE SECRETARY OF THE LANCASHIRE RELIEF FUND.**—On Tuesday week a testimonial to Mr. W. J. Maclure, for his services as honorary secretary to the Central Executive Committee for the relief of the distress occasioned by the recent cotton famine, was presented to him, in the name of the subscribers, in the Mayor's Parlour, Town-hall, Manchester. The Earl of Sefton presided, and the testimonial, which consisted of a piece of plate and a purse of 5,000*l.*, the proceeds of a subscription of all classes in Lancashire and Cheshire, in grateful acknowledgment of his services to the Relief Committee in the years 1862-5, was presented by the Marquis of Hartington. Mr. Watkin, M.P., Major Egerton Leigh, and a number of the committee, took part in the proceedings.

**CLOSING PUBLIC-HOUSES ON SUNDAYS.**—According to Mr. Duncan McLaren, M.P., the operation of Forbes McKessie's Act, closing public-houses in Scotland on Sundays, has been most beneficial. In 1862 (before the passing of the Act), there were 6,367 persons found in the streets of Edinburgh incapable drunk. Last year the number was only 2,274. The number of drunkards found incapable between eight o'clock on Sunday and eight o'clock on Monday mornings had diminished from 401 to 47. Cardinal Cullen has published his opinion on the Sunday sale of intoxicating liquors. The law, he says, which forbids the sale of other articles on that day should make no exception in favour of liquors. Almost all the crime of Ireland, he adds, is traceable to drunkenness, which can never be successfully combated until the public-houses are closed on Sundays. In the Roman Catholic dioceses of Cashel and Ferns, the bishops have induced the people to refrain from selling or buying drink on Sundays.

**FATAL RESULTS OF READING HIGHWAYMEN'S TALES.**—An inquest has been held at the London Hospital on view of the body of James Thomas Base, aged twelve years, who was shot by a schoolfellow. The Rev. Mr. Scott said that the occurrence all arose through the boys playing at "Dick Turpin, the Dashing Highwayman," in consequence of reading a vile romance of that name. The boy Bridgen, he since learned, was going to have a play at Christmas of "Dick Turpin," and he and his playmates were practising highway robbery of one another in sport to get their hands in. That mischievous kind of play was made popular by the "penny gaffs" of the East end. The jury returned a verdict—"That deceased died from the effects of a pistol-shot wound accidentally inflicted on him by John Bridgen, and the jury deprecate the practice of tradesmen selling gunpowder to young boys without inquiry."

**A NOVEL SOCIAL GATHERING.**—Through the kindness of Mr. George Moore, a strange and motley assembly of women sat down to tea on Monday evening week in a schoolroom in Spitalfields. They had been gathered from the low three-penny lodging-houses of Spitalfields. The assembly of about 260 was literally a company of the halt, the maimed and needy. When a good tea had been disposed of an enthusiastic vote of thanks was accorded to Mr. Moore, for the generous hospitality he had displayed. In the course of the evening simple and kindly addresses were delivered by the Rev. W. Tyler, Rev. R. Chester, and other gentlemen who had come to take part in the proceedings. It was also announced, and the women were commissioned to inform their husbands of the fact, that a similar treat was in store for them during January. After the public meeting was closed, a second meeting was held for the purpose of allowing many of the homeless and destitute to have free conversation with the visitors of the lodging-houses who had charge of the meeting. Many heart-rending revelations of misery and destitution were made known. All the poor women were fervent in their expression of thanks for the great kindness which they had received.

**THE RATING OF SCHOOLS.**—A public meeting of representatives of public schools and charities in Birmingham and neighbourhood was held last Monday week at Birmingham, to confer on the subject of the exemption of public schools and charities from poor-rates. The educational establishments, hospitals, &c., in the town, were represented. A unanimous feeling was expressed in favour of taking measures to have the exemption continued. Mr. W. Warburton, the honorary secretary of the committee formed in Salford for procuring the exemption of Sunday-schools from rating, has received a communication from the Salford overseers to the effect that at their last meeting the following resolution was passed:—"That the overseers will gladly afford all the facilities they can to enable the executive committee of the association for obtaining the exemption of Sunday-schools from being rated to the parochial rates, to test their liability to be rated thereto, and will rejoice if the judgment of the Court of Quarter Sessions should relieve them from the obligation of calling upon the trustees of such schools to contribute to the parochial funds in respect of their occupation thereof." It is therefore intended, by subscription among the Sunday-schools of Manchester and Salford, to promote an appeal at the next sessions, which will commence on January the 7th.

**METROPOLITAN BOARD OF WORKS.**—Two interesting and important questions occupied the attention of the Metropolitan Board of Works on Friday—viz., the supply of gas to the metropolis and the encroach-

ments on Hampstead Heath. Regarding the gas question, the Board decided that, in the event of the Government introducing a bill into Parliament next session for the purpose of establishing a more efficient control over the existing gas companies of the metropolis, and of vesting such control in the Board, the maximum price of gas should be fixed at 3*s.* 6*d.* per thousand cubic feet, that the illuminating power of the gas should be equal to eighteen sperm candles, and that certain rules should be laid down which would have the effect of giving to the public somewhat purer and more innocuous gas than that at present in use. The Board also fixed the terms upon which it was considered the anticipated charge should be made. With respect to the encroachments on Hampstead Heath, a resolution was passed requesting the chairman of the Board to seek an interview with Sir Thomas M. Wilson with the object of ascertaining whether that gentleman is prepared to negotiate for a sale of his interest in Hampstead Heath and adjoining lands to the public, and, if so, upon what terms. The result of the interview will be communicated to the Board in the shape of a report. [On Thursday Sir Roundell Palmer moved, before the Master of the Rolls, to restrain Sir Thomas Maryon Wilson from continuing his building on Hampstead Heath. The hearing was postponed till January, upon Sir Thomas Wilson undertaking not to go on with his building in the meantime.]

**MR. GEORGE SHAW LEFEVRE, M.P., ON AMERICA.**—On Thursday evening this gentleman, who is one of the Liberal members for Reading, addressed about 700 of his constituents in the Town-hall of that borough, on his recent tour in America. The hon. member, who met with a very hearty reception, conducted his audience in imagination through the route he took in America, and reviewed the present state of society on the other side of the Atlantic. He said the black population was now receiving fair treatment, indeed everybody he encountered seemed an abolitionist, and the people appeared to have forgotten that they had ever been otherwise. He noticed the apparent prosperity prevailing, as shown by the exterior aspect of the towns he passed through, and remarked upon the large number of churches everywhere met with, although there was no such thing as State aid in America—an observation which was received with a good deal of cheering. On the whole, Mr. Lefevre took a favourable view of American institutions, and particularly entered into the educational system, considerable interest being excited in Reading just now by the grammar-school scheme which has been set on foot by the present Mayor with the view of resuscitating an excellent charity which has for years past been allowed to become almost useless to the boys of the town, although in former days such men as Talfourd were amongst the scholars at the Reading Grammar-school. Mr. Lefevre's address was attentively listened to, and at its close a cordial vote of thanks was tendered to the hon. member.

**THE TRADES' UNIONS AND REFORM.**—At a crowded meeting of the Trades' Council, held on Wednesday night, the following resolution, proposed by Mr. Allen (Amalgamated Engineers) and seconded by Mr. Edgar (Amalgamated Cordwainers), was unanimously carried:—"That in the opinion of this delegate meeting of the trades of London, the House of Commons has, by its treachery to the cause of Reform, as shown by its defeat of the late Government bill, and more especially by the cheers and acclamations which followed the vicious slanders of Messrs. Lowe, Horsman, Eloho, and others equally unscrupulous, lost the confidence of the people, and forced upon the trades' unionists of Great Britain and Ireland the absolute necessity of assisting, either in their corporate or individual capacity, as each society may for itself determine, the present agitation for the enfranchisement of the working classes of this kingdom, now unjustly excluded by class laws, made by class-elected Parliaments; and we hereby declare our sympathy with, and adhesion to, the principles of the Reform League as the only true basis of representation, and advise trades' unionists, both in London and in the provinces, to aid the forthcoming demonstration under the auspices of the League, to be held in London on the Monday after the opening of the next session of Parliament. And we further declare that while advising the great bodies of trades' unionists thus to act, we have no desire to make our societies channels for political agitation, but to aid in settling a great question that has so long disturbed the social as well as the political relations of this country, to the detriment of its progress and the injury of its people." Mr. G. Howell (secretary of the Reform League) represented that body at the meeting.

**TRADES' UNIONS AND STRIKES.**—Trades' unions and strikes formed the subject of an animated debate at the meeting of the Statistical Society on Tuesday week. A paper was read by Professor Waley, giving an account of the principal strikes in the building trade in Staffordshire and at Middlesborough, with statistics of the loss they had occasioned. Mr. Harrison (the author of two articles on strikes in the *Fortnightly Review*) spoke in favour of the operatives, urging that the employers commonly struck the first blow by reduction of wages without consulting their men; that the loss from strikes was very much overestimated, and was really delay in production and not absolute loss; and that strikes were only a mode of bargaining. He was followed on the same side by Mr. Chadwick, who has interested himself very much in trade societies, and who maintained that the occurrence of strikes was an evidence of prosperity, since they seldom happen except in prosperous times;

that workmen have a right to participate in the capitalist's profits; and that the remedy for strikes would be the adoption of the system of co-operation begun by Mr. Briggs' colliery. Mr. Newmarch denied Mr. Harrison's doctrine that strikes caused delay, and not loss; and argued that the system of co-operation in Mr. Briggs' colliery would merely change the point of dispute from the rate of wages to the amount of percentage, and he showed the ignorance of political economy and the dictatorial manner in which the trades' unions were managed. Mr. Dudley Baxter pointed out the middle classes have their trades' unions of barristers and metropolitan land valuers, and that the operative trades' unions are legitimate and valuable in opposing excessive hours of labour, of very low wages, like those of the shirtmakers, and in securing for the operatives an advance of wages in a rising market; but protested against the tyranny with which the unions are managed in prohibiting piecework and limiting apprenticeship, and in refusing to work with non-society men, a tyranny which is the chief cause of the dread by the middle-classes of a large reduction of the franchise. Mr. Applegarth, an operative carpenter, secretary of the Carpenters' Union, closed the discussion by a vigorous defence of the principles of limiting apprentices in some trades, of prohibiting overtime, and of the principle of strikes. The result of the strikes in connection with his own society during the year 1865 was, that about 4,000 of their members were receiving advantages (in advanced wages and reduced working hours) equal to 8*l.* 9*s.* per member per year; and deducting the cost to the society, and to the men for time lost, which amounted to 1*l.* 15*s.* per man, it left each of the 4,000 6*l.* 14*s.* for the first year, and 8*l.* 9*s.* per year afterwards. He concluded by saying the societies were sick of strikes, and only used them when forced, and by inviting the gentlemen present to visit the working men's societies and discuss the subject with them.

**THE SOUTH LONDON REFUGE AND ITS APPEALS TO THE PUBLIC.**—Some years since the South London Refuge Committee issued an appeal to the public for assistance, and in it they stated:—

It is sickening to see the wretched creatures who are every night turned away in droves from the Lambeth and Bermondsey Workhouses for want of room, to wander about the streets all night at this inclement season of the year.

The circular containing this statement has continued in circulation to the present time, although ever since the passing of the Houseless Poor Act no casual has been sent away from either of these workhouses, provision having been made for their accommodation. The master of the Bermondsey Workhouse felt that such information as this being supplied to the public reflected unfairly on him and the management of the workhouse. He therefore wrote to the treasurer of the workhouse (Mr. W. Carter) and stated in his letter:—

Though the circular is dated December, 1863, yet I learn you continue to issue the appeal, and upon the strength of such representations as those to which I have referred you obtain the benevolence of the public. I trust you will take the earliest opportunity of calling in those circulars which have recently been sent out, especially when I state that the statement therein to which I allude is now wholly at variance with the truth. I purpose calling the attention of the committee of the South London Refuge to the said appeal, in hopes that it will be altered in future.

The reply offered no apology for the continued issue of the inaccurate statement, nor did it contain any intimation that the issue of it would cease, for it simply affirmed, "That the object we had in sending the printed circular in our appeals was to give the public who knew nothing of the South London Refuge an idea as to the origin of the institution, and not in any way to injure other charities. At the time it was printed the contents were perfectly true, but I am thankful Government has since made ample provision for tramps, &c."—*South London Journal*.

**SHOCKING ACCIDENTS.**—On Wednesday last, shortly after twelve o'clock, an accident of a very serious nature occurred on the Metropolitan Railway. Whilst the mid-day train from Moorgate-street to Kensington was passing under the works of the New City Dead-Meat Market, a cast-iron beam weighing several tons, in course of being suspended across the line, broke from its gear and fell upon the last carriage of the train, cutting it completely in half, killing two of the passengers upon the spot, and very severely injuring several others. Another has since died. An inquest has been opened, but not concluded.—A shocking accident happened on Saturday evening in Somers-street, one of the narrow thoroughfares between Leather-lane and Saffron-hill. The workmen had been engaged during the day in repairing the gas mains in the street. They left work about two o'clock, when, as they thought, all was safe. There must have been, however, a formidable escape of gas, which found its way into an adjoining house, for just before six o'clock an explosion took place which tumbled to the ground Nos. 4 and 5 in the street. Several people were in the houses at the time, and were more or less injured. One poor lad—an Italian—was taken out of the ruins dead, and two more of the sufferers—a man and a woman—died in the hospital on Sunday. One more of the hurt men is not expected to live. No account is yet given of how the gas escaped or how it became ignited.

**BETTER THINGS.**—In one of Clough's letters, lately printed for private circulation, he tells a good story of a Calvinistic old lady who, on being asked about the Universalists, observed,—"Yes, they expect that everybody will be saved; but 'we look for better things.'"



## Literature.

## MAURICE ON THE DECALOGUE.\*

It is a curious coincidence that the publication of the little volume before us should have so nearly synchronised with the appointment of its author to a chair in Moral Philosophy. Yet, as we are informed in a prefatory notice, it is simply a coincidence, and nothing more. The discourses were written before the author "had even a dream of seeking the honour" referred to. Appearing as they do, he is "not sorry that the volume should go forth as a witness to his desire, in whatever task he is engaged, to keep the interests of practical morality and divinity in sight, above all others."

To begin with Sinai is to descend to the very granite of man's moral experience. Even granting that those Divine edicts were designed for the infancy of man, yet what mingled wisdom and strength are seen in the outlines of duty they present! How impressive their witness to the Divine sanction which encompasses man's social and national life! Is there any other code of primeval times which by the side of the TEN COMMANDMENTS does not appear base and powerless? But it is the object of these discourses to show that, so far from being the property of a single nation, under a peculiar "dispensation," these same Commandments are the most precious inheritance of all ages and nations; and that—rudimentary as we are apt to regard them—it is precisely our neglect of their authority and teaching, which has entailed and is still entailing the worst curses upon us as a people. Mr. Maurice aims to show—not merely their deep and searching application to the individual conscience (for that has been done again and again, with more or less of fidelity and judgment)—but their importance as "instruments of national reformation"; and how they seem even specially framed to express the Divine condemnation of those sins of cupidity and selfishness, of which we in modern times are perhaps pre-eminently guilty.

Most of our readers are aware that in the Established Church of England, the Ten Commandments are read, and responded to by the congregation, in what is called the Communion Service. To us, this has always seemed a painful anti-climax—after the soul of all devotion has gone forth in the Litany. Mr. Maurice "can conceive nothing more admirable or more instructive than the use which is made of the Commandments in our service, or than the place which is chosen for them"; and he has apparently been stimulated to the writing of these expositions by the natural desire to help others to share his own feelings on the subject. But apart from this—and we are content to regard the incongruity to which we have referred as simply one of sundry indications of joiner's-work in the "Book of Common Prayer"—the theme which he has selected is one both highly suggestive, and fraught with the gravest instruction.

Mr. Maurice finds a main clue to the interpreting and applying of the Ten Commandments in the prefatory words—omitted, as he regrets them to be, from the English office referred to—"the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage." It is God the Deliverer of nations—God who breaks the yoke of the oppressor,—that is set before us in these words; and it is from ignoring this fact, Mr. Maurice thinks, that we as a people have shown ourselves so little alive to the true significance of the history of nations. This first Commandment, like all the rest, was—to quote the author's own words in another place—"addressed by the living God to a particular nation, which He chose out of all nations, to be a witness of Him, a specimen of His ways and doings, and of His relation to every people under heaven." We have confined our gaze to the specimen, as if that were all; while God's wisdom has been working out and applying the same principles under our very eyes.

"What," asks the author of himself, "is my theology good for, when I can behold with so little of anxious hope and fear, Italy rising out of its chrysalis and bursting into a new life—new, but restoring to it the days of old; Germany, by strange processes, passing from a collection of little principalities, each with its castles of soldiers, artists, professors, into a living and united nation; when I can look with so little of shame and amazement on the spectacle which England is presenting to the world, of citizens who offer their consciences to the highest bidders, and rich men who buy the right to legislate, or to make their sons legislators, at that price?"—Dedication, p. xiii.

It needs but little familiarity with the author's

\*The Commandments Considered as Instruments of National Reformation. By F. D. MAURICE, Professor of Moral Philosophy in the University of Cambridge. (Macmillan and Co.).

previous writings to discern that he is here working on one of his great trunk lines of thought. The life of the nation, like that of the family—no less than that of the individual—is of God: while humanity—comprising men of every nation and kindred—is itself summed up and represented in Him who is the "Lord both of the living and the dead." And there is more than ever need in this day for the recognition of a principle, the forgetfulness or ignorance of which—whether phrased in just the same way as the author's or not—has done more than anything else to emasculate piety and religious thought alike. Fixing the eye intently on this first truth—God the author of the deliverance of this and every nation—the writer shows how a sanction higher than man's is thus given to all true government; how our social and political life is rooted in the Divine ordinance; how, thus, each violation of the commandment is not a trespass of mere private obligation, but tends to the invalidation and disintegration of that national life with which is linked so indissolubly man's true happiness and dignity. The precept, "Thou shalt not steal," for instance, lacks all moral elevation when nothing deeper is discerned than certain traditional rights of property. Proudhon's "wild maxim," *La propriété c'est vol*, then rings out like the knell of prescriptive possession. Assume that "property is the basis of the nation, and that the chief use of a nation is to uphold property," and a terror like that which the enunciation of that ominous doctrine diffused in 1848 is as intelligible as it is likely to prove well-founded:—

But—"If, on the other hand (argues the author), we believe in that Lord God—if we confess that the nation rests on His righteous and eternal name—that it has no standing ground but that, property will be regarded as one of the institutes of the nation, subordinate to many others—to the order of the week, to the honour of parents, to the sacredness of life, to the sanctity of marriage; but still as holy, established by the Most High, and sustained by a commandment. If the owners of property will recognise that tenure of it, and what that tenure involves, they come under the protection of this law. Then the nation, so long as it is a nation, instead of treating property as robbery, will treat every invasion of property as robbery—will guarantee to each man that which he has inherited or purchased; because it is jealous of common rights, and will not suffer them to be touched, it will be jealous of individual rights, and will not allow them to be touched. If those who have property choose another god, let them invoke his protection in time of need; let them cry to their companies to deliver them. That cry we may hear ascending loudly enough in our day; whether there is any that regardeth or answereth, is another question."—Pp. 117, 118.

There is also great justice in what Mr. Maurice writes concerning the corporate life and corporate responsibility of a nation. It needs to be proclaimed with all the energy of which our public writers and speakers are capable, that we are all of us responsible—to the extent of our ability to act for or to influence others—for the wrong that exists among or is done by us as a nation. "There is no discharge in this war";—as well may a father or a brother seek to abdicate the family function he sustains, as a member of a civil community impotently to wash his hands—as Pilate did—of national guilt. Yet, when we bear in mind (what the author has so impressively taught elsewhere) that responsibility and sin are, after all, in the last resort, the most individual of things—we find it difficult to sympathise with Mr. Maurice in the strong language of repentance and confession he would put into our mouths for evils of which, individually, we may be quite innocent. "Thou knowest how," we are taught to say to God, "... dark murders, the murders of children by their parents, of wives by their husbands, are committed amongst us. The land is defiled by this blood, and yet we do not count it the curse and misery of the nation; we do not confess it to Thee," &c. It cannot be too often repeated that the measure of responsibility—whether we are looking at things positively or negatively—is always the measure of our power. To lose sight of this is either to be driven to despair or to be benumbed in fatalistic torpor. Why, for instance, should my conscience be troubled at the atrocities of a Palmer or a Rush,—unless, indeed, because I discern in my bosom the germs of the same odious passions by which their crimes were prompted? We are convinced that men need rather to be guided to the perception of their proper spheres and kinds of activity, than to be provoked to spend efforts—which may be very ill-directed, and not improbably will prove quite unavailing—on wider and more distant toils. As a passing illustration of what we mean, has not the family again and again been sacrificed to the imagined greater urgency of the claims of society and the world? And here we cannot help adding that the language of the prayers subjoined to the several discourses on the Commandments, not only in the instance adverted to, but in several others, appears to us somewhat ill-judged. At one time the tone approaches the didactic, as

when we are called upon to say or confess to God, that "Lying and perjury are in our land; and all our controversies will not drive them out" (P. 49). At another we seem to be rather denouncing the sins of our neighbours than confessing our own, as when it is acknowledged that God's priests "in a multitude of ways have confused the consciences of men respecting this [the Eighth] Commandment" (P. 125); or again that they "have led murderers to think they may escape God's justice, and that they may have indulgence of their crimes through the intercession of earthly mediators" (P. 98). Elsewhere we are called upon to "bless" God for what seems to us rather to call for the attitude of humbled, awe-struck acknowledgment; as in the following portion of the prayer after the Sixth Commandment:—

"We bless Thee that Thine eye pursues him who has shed his brother's blood, that Thou bringest him to judgment, if no man knows what he has done. . . . We bless Thee that Thou dost not only pronounce Thy sentence upon acts of murder, but that Thou has declared war by the voice of Thy Son against all the tempers and habits of mind which lead to murder."—P. 97.

As a test of the propriety of such praying as this, let us imagine what a father would think of a child who should begin thus, in set phrase, to laud the restrictions and punishments which paternal wisdom had established for the family. Would not such praise and thanks appear somewhat officious, and beyond the estate of a child?

To return, though but for a moment, to the general subject, we know not where to look for so fresh and earnest an applying of the great words which were spoken on Sinai as we find in this volume. We do not agree with all the author has said; and in particular he seems to us to have overleaped rather than removed the difficulty presented by the Fourth Commandment, to those who would identify the Christian Sunday—or Lord's-day, as in our graver moments we prefer to call it—with the Jewish Sabbath. It is necessary to Mr. Maurice's theory—one, by the way, extremely characteristic of himself—that the two should be identified, and—almost before we are aware, with a display of logic more promising than conclusive—they are identified. (P. 69.) But when all is said, the penetration of thought and stimulating moral and spiritual vitality which characterise the present work render it a welcome contribution to current homiletic literature.

## DR. HANNA'S NEW WORK.\*

Dr. Hanna issues a companion volume to his well-known work on "The Last Day of our Lord's Passion." And when we say that it is worthy to be such a companion volume we bear it no mean testimony. The discourses it contains are illustrative of the sublime, awful, and pathetic scenes which filled the last week of our Lord's ministry; from the "Sunday" of his triumphal entrance into Jerusalem to the "Thursday" of his Agony in Gethsemane. These scenes are as varied as they are affecting; embracing the last dread words of warning and denunciation of the Pharisees, and the last loving words of pity and assurance to the disciples on the eve of the loss of their Master. The Divine acts and parables of this week hold prominent place in the Gospel story; the cursing of the fig-tree, the second cleansing of the temple; the parables of the two sons, of the wicked husbandmen, of the ten virgins and the ten talents; they comprise, then, some of the most significant deeds and words of Him who was truth and love. It is no ordinary strain on a human intellect and heart to charge itself with their presentation. And we are glad that we can congratulate Dr. Hanna on such achievement of his high task as he has made. The characteristics of his style, its simplicity and clearness, the elevation of his spirit, its intelligence and devoutness, are already known through the volume above-named, and the two that followed it, on "The Earlier Years of our Lord," and on "The Forty Days" after His resurrection. If in these two interposed volumes we felt occasional disappointment, we the more eagerly express our gratification with this last. We think the Doctor succeeds most eminently in depicting scenes, in catching and expressing their spirit; we say this though we are by no means unmindful of weighty and discriminating words on the parables and the prophecies spoken in this last week. We are greatly impressed with the force with which he has exhibited the uniqueness of the character, the pretensions, and the relations of Christ; in which His separation is so vast that none may compare with Him, and in which His sublimity is so transcendent that nothing short of divinity

\*The Passion Week. By the Rev. WILLIAM HANNA, D.D., LL.D., Author of "The Last Day of our Lord's Passion." Edinburgh: Edmonston and Douglas.



can explain it. The recurrence of this feature of our Lord's life is Dr. Hanna's sketches much delights us, and resting as it does on most fundamental facts it makes his volume a powerful antidote to the kind of writing respecting Christ which is much in vogue in these days. Our notions and sympathies are not at all with those who extol His humanity, but only His divinity, if even they do this. We have little respect for the purpose of any who on so great a question can write dubiously. Dr. Hanna does good service by His earnest direction of his readers to the very attitudes and tones and assumptions of our Lord which are utterly irreconcilable with mere humanity. Particular discourses might easily be pointed out as deserving the most careful perusal. The difference of time, audience, and end in the parables of the "pounds" and the "talents" is admirably set forth; and the limitation of the lesson of the "ten virgins" to the single point to which our Lord spoke is a valuable direction to many who by heedless extension of the meaning of the parables often rob them of much of their force. Students of prophecy whose theory of interpretation is decided to full satisfaction will be disappointed with the cautious treatment of Matt. xxiv. And Dr. Hanna will probably suffer in the esteem of such for writing in this way on prophetic studies.

"In order, however, to arrive at any satisfactory conclusion on the subject, to pass a judgment on it entitled to any weight, one would require to have studied thoroughly and patiently the whole circle of the prophetic writings, to have made himself master of the peculiar kind of language, figurative and symbolical, which is there employed, and in particular to have candidly weighed and balanced the strangely-conflicting testimonies that have been adduced in favour of and against the idea of a personal and premillennial advent of the Redeemer. It so happens, however, that among those who have made this province of unfulfilled prophecy their peculiar study, the most various and the most discordant opinions prevail. They differ not only in their interpretation of individual prophecies, but in the systems or methods of interpretation that they employ. For some this region of Biblical study has had a strange fascination, and once drawn into it there appears to be a great difficulty in getting out again. Perhaps the very dimness and doubtfulness that belong to it constitute one of its attractions."

Such quotations as we might have space for would give no just idea of the very able remarks of the author on the institution of the Lord's Supper by Himself, before His death, and as a memorial feast till He come; or of the pathetic delineation of the agony in Gethsemane and of the argument that agony supplies for the vicariousness of the Redeemer's sufferings. These discourses close the volume, and fitly, for they will carry the delight of the reader to its greatest height. In thanking Dr. Hanna for his work we avow our belief that such "studies" as he has given us will be found among the most potent counteractives of prevalent scepticism, for they effect the double service of apology and edification at the same time.

#### DORA GREENWELL'S ESSAYS.

The five essays of this elegant little volume are on the following subjects,—*"Our Single Women," "Hardened in Good," "Prayer," "Popular Religious Literature,"* and *"Christianos ad leones,"* and together they form one of the most admirable pleas for and defences of Christian philanthropy which have lately issued from the press. We do not know how far the authoress was solicitous about the unity of the series, but we think her readers will be as happily struck with the fact of such unity in the work as ourselves. The first and the fourth essays are reprints from the *North British Review*. We had been attracted by the one on *"Popular Religious Literature,"* as it appeared in that quarterly. We highly value all the essays for their good sense, fine feeling, and hearty religiousness, and for the freshness and piquancy of their style, but we are especially pleased to see this paper in a permanent form. Well would it be if many of our popular tract writers, and many of those who in more formal productions essay to guide a considerable class of Christian readers, would ponder its earnest exposure of the partial, flippant, presumptuous, and coarse theology which they so complacently supply as the pabulum of multitudes. Nor are the kindly protests of this essay against the indelicate publicity which in quite different branches of our popular religious literature is now given to many sacred Christian efforts less worthy of thought. A manifest wound is done to the simplicity and sincerity which belong to fine spiritual consciousness by the present tendency to make a sort of capital out of every holy effort and every exalted life. There is such a quick vibration through our present social life, that the world seems to have become a gigantic whispering-gallery, catching up and re-echoing every sound, even those which are most intimate and sacred, so that the word spoken in the deepest secrecy between a man and his friend, between the spirit and its Redeemer, is literally proclaimed on the housetop. And in taking

up some books of Christian biography and labour, we seem also to "see not the picture of a Christian, but a Christian sitting for his picture, with a great deal, as is usual in portraiture, put in for the occasion, and a great deal obviously left out."—"Hardened in Good" sets forth the tremendous difficulties which beset Christian philanthropy: the descriptions are all sustained by affecting incidents from the journals and letters of those who are labouring to reclaim our criminal population. Its perusal will repress no true zeal, and will strengthen the patience indispensable to success.—In *"Our Single Women"* far higher and intenser forms of devotedness are called for than have yet grown prevalent,—and who can deny that the manifold deeply-rooted ills of our humanity challenge these systematic and combined activities or some like them?—"Christianos ad leones" vigorously rebukes the superficial, one-sided, and cynical maligners of religious life and character whose smartness and wit have procured them a too-credulous ear. Manifestly they write about what they are utterly ignorant of, and are themselves no lofty examples of a piety to be at all prized. Most unfortunate, too, are they in their contact with the more active Christianity of the day, for they invariably find it associated with pitiable weakness, ridiculous folly, or contemptible narrowness! A well-directed irony pervades this piece, the spirit of which is conveyed in the following story which the writer produces. A young lady was expressing warm admiration for the tea-drinking scene in *"Salem Chapel."* "So exactly like," she said, "what goes on among these people." A gentleman present observed very quietly, "You have been, then, a good deal among Dissenters?" "I?" was the alarmed rejoinder, "what could make you imagine such a thing? Salem Chapel! I was never in such a place in my life!"—The essay on *"Prayer"* is both devout and thoughtful, strongly seizing some fundamental facts that are much overlooked.—We doubt not the portfolio whence these essays are taken contains many other corrections and stimulants of equal worth: gratefully shall we accept and apply them when they are offered us.

#### CHILDREN'S BOOKS.

*The Boy makes the Man.* By W. H. DAVENPORT ADAMS. (Nelson and Sons.) One of those attractive books, illustrating, chiefly by anecdote and quotation, the dignity of work, the value of perseverance, the excellence of truthfulness, the pleasures of knowledge, and the benefits of prayer and Scriptural study, which Mr. Adams so well knows how to write for the instruction of youth. It is adorned with plentiful woodcuts.

*The Story of a Happy Little Girl* (Nelson) is a simple tale of good tendency, which, clothed in gay binding, and adorned with very neat illustrations, can be safely recommended as a gift-book for young girls. The picture of "Agnes showing the bright silk to her doll" is capital.

*The Holiday Chapter of Stories. The Sunday Chapter of Stories.* By A. L. O. E. (Nelsons.) The contents of each of these volumes have appeared before in a scattered form, and are now bound up in two attractive volumes with pretty cuts for the delectation of the young.

We must include in a single paragraph—which is all the space we can afford—a bare reference to one or two additional works on our table. Messrs. Sampson Low and Co. have brought out a new edition of Victor Hugo's *Toulers of the Sea* (already noticed at some length in our columns), with two illustrations by the indefatigable Gustave Doré. No artist is better fitted by the bent of his genius to illustrate the great French romancer. He has chosen two of the most exciting incidents of the story; the wreck upon the iron-bound coast in the height of the great storm—a masterpiece of descriptive force—when "the blue light" casts a lurid glare upon the driving waves; and the horrible story of Gilliatt's encounter with the devil-fish in a cavern, which affords full play to the imagination of the artist. The reflection of the veiled sunlight upon the rocks in the cave and on the combatants, exhibits the master-hand.—*A Winter in Spitzbergen* (Gall and Inglis, Edinburgh), is a translation from the German, describing, in the form of (rather stiff) dialogues, on successive evenings, the perils of the Arctic regions.—Messrs. Hamilton, Adams and Co. publish a new edition of *Daily Bible Readings*, by T. S. HENDERSON, a little volume of short homilies for the edification of the young. It is, however, hardly the kind of thing to take with juveniles.—Mr. Elliot Stock (Paternoster-row) has brought out a shilling packet of twelve stories to supply Sunday-school Teachers with suitable monthly reward books for their scholars. Each story contains a wood-cut, and is designed to illustrate some important lesson or great truth in a style suited to the capacity of children.

#### BRIEF NOTICES.

*Credibilia; or, Discourses on Questions of Christian Faith.* By the Rev. JAMES CRANBROOK, Edinburgh. (London and Edinburgh: Fullarton and Co.) We are not quite sure of the drift of these sermons. The principle they unite in illustrating—"that it is possible to found our religious beliefs upon the living facts of our own daily experience"—would, if carried out, land us in the conclusion that we could do as well without the Bible as with it. The preacher, holding that the

many formulas of human device in which God's truth is expressed so frequently hide that truth from the earnest seeker, proceeds to inquire "Where God is to be found," and thus asserts—"That God is to be found, not through systems of divinity or processes of logical thought, but by the simple, child-like surrender of the soul to those influences which God, through all the objects of truth, goodness, beauty, and purity, exerts directly upon it." We suppose any Pantheist would say the same. It further appears that the devout feeling awakened by divine objects in the natural and moral world is to be interpreted by each one for himself according to his culture. Forms of religion will consequently be as numerous as the individual religionists. The chief glory in revealing God to man is, of course, attributed to Him "from whose presence radiates all holiness and righteousness." How we are to learn of Him and His revelation the preacher leaves us very much in doubt. We are told that it is utterly impossible for the great majority of men to find out the facts as to the genuine records of Christ's life on earth, and to solve the abstruse questions about the inspiration of those records. Two alternatives, it is said, are alone left us,—submission to the infallible Church of Rome, or a persistent resolve to act upon our Lord's words—"If any man will do His will, he shall know of the doctrine." The former alternative is, of course, rejected, and the latter enforced; but in such way, as it seems to us, that each one is left, of necessity, to be guided by his own inner interpreting faculty. Everything is promised to the doing of God's will, while yet the impossibility of determining what that will is from any record has been insisted upon. We found our estimate of the author's "great principle" upon the first two sermons.

*The First Fifty Years of the Sunday School.* By W. H. WATSON. One of the Secretaries of the Sunday-school Union. (London: Sunday-school Union.) In 1863 was published, "The History of the Sunday-school Union." The present work is a history of the Sunday-school system. The increase and influence of these excellent schools are traced from their origin to their jubilee. It appears that St. Charles Borromeo, cardinal and Archbishop of Milan, and nephew of Pope Pius IV., was the first to collect children together on Sundays for religious instruction. This he did in the Cathedral of Milan; and, the Rev. J. Stoughton says, the practice is still continued in the churches there. An interesting chapter in this book presents a very sad picture of the immoral and barbarous condition of all classes of English society when Robert Raikes first conceived the idea of reclaiming the street Arabs of Gloucester. The exertions of this noble gentleman, and the schemes of Lancaster and Bell, are described; and the course of the mighty movement thus begun, is followed up through all its chief extensions until it became the great power in the land which it at present is. This would be a book full of interest to every lover of his country, but especially must it be such to him who is a volunteer in the great army of Sunday-school teachers. The author says that if this book meet with acceptance it will probably be followed by another, in which fuller detail will be given of the manner in which the Sunday-school Union has sought to extend and improve the Sunday-school system.

*The Ships of Tarshish.* A Sequel to Sue's "Wandering Jew." By MOHOAO. (London: Hall and Co.) The Jesuits did not, it appears, get hold of "old Samuel's" countless wealth, neither were the notes and papers in the strong box which represented this wealth burnt by old Samuel to cheat the Jesuits; but the whole hoarded sum of fifteen millions was safely delivered to Mandevil, a young Englishman, the representative of the Wandering Jew. This young man, who is first presented to us chaffing with a set of German students about the valorous treatment of Denmark by the Fatherland, resolves to use his riches for the good of his country. He has a wonderful genius for mechanics, and can also foresee what is looming in the future. He sees a deadly menace to the honour of England taking shape in the schemes and in the arsenals of a distinguished neighbour of ours, and his fertile brain at once suggests the means of averting the catastrophe. He waits upon Lord Malmsey Butt, a high official, to propose his plan. His plan being neglected by the authorities, he builds for himself a huge factory on the banks of the Thames, and here he constructs his two "Ships of Tarshish." How the foreign monster came up the Thames driving our ironclads before it like geese, and making the heart of all London like water: how, when there was no other help, Mandevil's "ships" confronted the monster; and what was the issue of the tug of war, the pages of this marvellous and most veracious chronicle of the future must tell. These glorious deeds were done next year, 1867.

*Violet Vaughan; or, the Shadows of Warneford Grange.* By EMMA JANE WORBOISE, Author of "St. Beetha's," "Thornycroft Hall," "Millicent Kendrick," &c., &c. (London: J. Clarke and Co.; Jackson, Walford, and Hodder.) This is a dull, prosy book, the reading of which will bring the shadows of the bedroom, if not of the Grange, upon one. Many characters are introduced to us, some of whom might be interesting if they were not all so impalpable, and so dun-coloured in their dress. A hard, self-willed man, Squire Warneford, inherits the unrelenting spirit of his ancestors, and never forgives his only son, who has been trapped into crime, and thus tarnished the honour of the house. This persistent refusal to forgive covers the Grange, its lady

\* Essays. By DORA GREENWELL. Alexander Strahan, Publisher, London and New York.



and her daughters, with "shadows." Some family ghosts are hinted at, but they keep in the shadows, and never obtrude. Other complications bring shadows, which are in due time dissipated by suitable unravelings. Finally, all the shadows are scattered, and wedding favours and smiling faces abound. There is an unconscionable quantity of talk ever going on, and the talk is *prose*. Some of the personages make religion and Christian doctrine, not merely the seasoning, but the staple of their conversation. All this may be good and correct in itself, but in a book of this kind it is unseasonable and wearisome. If the authoress's hand is forgetting its cunning for light literature, she should turn seriously to serious.

*The Story of the American War. 1861-1865.* By HENRY STACKE. With a Map illustrating the Battle Fields. (London: F. Warne and Co.) This story of the great American struggle tells, without partiality to either side, of the deeds of heroes, and of all the ebb and flow of the tide of battle between the North and the South, from the firing of the first gun to the surrender of their swords by the great Confederate leaders. Not only are the great pitched battles, to which all eyes were turned, and of which all tongues told, described with a graphic hand, but also the conflicts of less note, and the guerilla warfare in States distant from the chief seat of the war, are sketched and brought into more or less prominence according to their importance. The story reads like a tale of the wars of demigods, and giants hurling Ossa on Pelion, and daring the impossible. Almost every page tells of terrific encounters, with many of which scarcely one of the decisive battles of antiquity will compare. Saxon and Celt "cry Havoc," and let slip the dogs of war" on Saxon and Celt, and very horrible is the carnage. The Germans under their Sigel, and the much-enduring negroes, add to the fury of the fight. The chief leaders on each side, and their special characteristics, are vividly displayed in action as they move to the front. The wide-seeing Lee, tender and true; the fearless, resolute Grant, tenacious in purpose; the daring Sherman, the wonderful strategist; the noble, the invincible Stonewall Jackson, rapid as lightning; the dashing Sheridan, and his opponents, Stuart and Morgan, all three brilliant leaders of horse; the vexing and incompetent Butler; the boasting Pope, McClellan, Longstreet, Thomas, and Bragg, &c. Of Stonewall Jackson it is said:—"He was the finest type of a republican—the grandest result of republican institutions—the world has ever seen. A strict ruler over himself, he formed his life upon a perfect model. His favourite motto was, 'You may be whatever you resolve to be'; and he, acting on this principle, resolved to be upright, chaste, and self-devoting." In a comparison of him as a man, a Christian, and a general, with Cromwell, the admiring author puts Cromwell, that "chief of men," nowhere. Sherman is considered to have a "Napoleonic genius," and to be superior to Ney, Soult, or Murat. The valour and the steadiness of the negroes when under fire are chronicled with no grudging pen, and the "natural ferocity of their nature," of which the Southerners predicted such terrible things, is shown to contrast favourably with the more savage ferocity of their white foes. This story of the wars of the great Republic is admirable for its directness and perspicuity. There is no fine writing, but simply a plain, unvarnished tale. The whole field is surveyed, and all its notable points brought into due prominence. The impartiality of the writer is remarkable: his sympathies are with both the contending parties; he admires what is admirable, and censures what is wrong on which ever side these appear. It would not be easy to point to one expression of a partisan in the whole volume.

*Christie Redfern's Troubles.* (Religious Tract Society.) This exquisitely-written work, which is characterised by a grace and accuracy of literary style such as too seldom marks books intended for young people, is a narrative of the troubles of a young Scottish girl belonging to a family which had emigrated to Canada. The author gives vivid pictures of the struggles of the emigrant farmer; but the picture of the book is nervous weak but willing little Christie herself. This is drawn with touches equal in Christian pathos and in art. It is necessary to say that the book is distinctively religious, and that it deals with the most momentous of all life-questions, but is neither coarsely familiar nor unnaturally "goody." The author does not imagine that a nursemaid must have a religious nature as common and coarse as her dress, nor that any young Christian must be perfection. But Christie, after her very long struggle, gets very near to perfection indeed; and those who choose to be what Christie was, may be almost as good and, it may be, quite as useful as she. We have scarcely ever met with a work we should so gladly put into the hands of a young girl, as we should this. It is published by the Religious Tract Society by arrangement with the American Sunday-school Union, and although evidently written by a Scottish lady, has all the characteristic freshness of the best American writing.

*The Treasure Book of Devotional Reading* (Strahan) consists of quotations from a wide range of authors on almost every phase of Christian feeling, thought, and life, gathered together by the Rev. B. Orme, M.A., in a handsome volume, beautifully printed. The selection is as excellent as it is comprehensive, and the editor has laid under contribution modern as well as old divines of various countries and persuasions, and has shown good taste as well as great industry and reading in making these choice extracts.

*Kelly's Post Office London Directory for 1867.*—We have received the sixty-eighth annual publication of this volume, consisting of 2,700 pages exclusive of advertisements, containing, at a moderate computation, about 800,000 lines. The difference between the appearance of the Directory from year to year is a difference of growth merely, and there are no features in that for 1867 calling for special remark. We can only testify again to its great accuracy, and to its indispensableness in a mercantile office. Although we cannot recommend it as a seasonable gift-book for Christmas reading, we may safely say that it gives information which can be obtained nowhere else, and is entitled to the support which has been hitherto accorded to it. As an instance of the careful attention to accuracy in details, we may mention that the changes and appointments made in the Law Courts and Government offices as late as the 4th of December in the present year are recorded in the several places in which they should appear.

We have also received *Unwin's Indicator for 1867*, a convenient memorandum of dates for hanging on the wall, and *Blackwood's Diary*, a well-bound demy size, with a week to a page, interleaved with blotting paper.

#### COMPLETED VOLUMES OF MAGAZINES, &c.

*The Leisure Hour*:—*The Sunday at Home*:—*The Cottager and Artisan*:—*The Child's Companion*. (Religious Tract Society.) It can only be as a tribute to the intelligence, sound taste, and faithful labour, with which these popular periodicals are conducted, that any critic having a general sympathy with the Tract Society's purpose in their issue will think it needful to say a word of the volumes now just completed. *The Leisure Hour* is still without a rival in its own particular field; and it seems to us that its great success has only given its conductors a continually larger-minded view of their work and responsibility. The announcements for the New Year are most promising; including a story by Miss Whately, a "Peep at the Tyrol," by the clever writer of "The Regular Swiss Round," articles on "Female Dress, Historically and Critically Considered," "Incidents of African Travel," and various other interesting matters, social, scientific, and biographical. *The Sunday at Home* has been marked by the highest excellence to which it has at any time attained: and never gave broader and brighter intimations of its future than in announcing stories by the author of "Mary Powell," of "The Story of a Pocket Bible," and of "Jessica's First Prayer"; "Travels in the Desert," by Mr. Stoughton; "Theological Papers" by Dr. Howson, Dr. Cairns, and others; and various continuous papers and tales by the Rev. H. B. Tristram, Miss Whately, Dr. Wylie, the author of "From Dawn to Dark in Italy," and many others; while amongst the illustrations will be a series by the universally admired artist, Gustave Doré. *The Cottager and Child's Companion* fully maintain their known character; the latter, more than any other publication of the Society, being susceptible of some improvement.

*The Pulpit Analyst*, Vol. I. Edited by JOSEPH PARKER, D.D. (Jackson, Walford, and Co.) We are unwilling to say an adverse word of this publication; but are bound to say at least that we cannot accept it as fulfilling its aim "to give a fair representation of contemporary English preaching and to stimulate young preachers to yet higher efficiency in the ministry." Several well-known names besides the editor's will be found amongst the contributors; and we find excellent matter in their contributions. The editor himself writes with independence and force. There is also some thoughtful, searching criticism on Dr. Candlish's "Fatherhood of God"; and a fine interlinear translation of John's Gospel, which we have praised in a former notice. But amongst the "Outlines" we find very few that we value, or think good instances of the "diversified methods of preaching." We would gladly refrain, were we not pressed by a sense of what is due to the pulpit, from saying that many of these outlines have no traces of the higher elements of religious teaching, or of living address, or of true adaptation to the purposes of sacred oratory. In some we find a number of side-by-side observations, without any detectible definite intention, and without any mark of the penetration of the preacher's mind by the subject he discusses. In others we discover something of purpose, but no command whatever of the resources by which that purpose might possibly be carried over into the mind and heart of a hearer. In yet others we observe a thread of connection which is verbal and not real, arbitrary, fanciful, or forced. In several, the sense of Scripture is most coarsely handled; and in not a few, it is disregarded, that the preacher may foist his own whim on the sacred words. Some attempts at a striking originality are perfected in the most absolute commonplace. It is really a dreary notion that we should get of the pulpit amongst us from these "Outlines," if we regarded them as representative on the whole, and apart from the more elaborated discourses and expositions the volume contains. We certainly indulge no personal partiality when we say, that, with a few exceptions, the editor's colleagues have not been equal to himself in vitality and energy of mind, and in the knowledge of the fitting materials and methods of the various forms of living discourse. It is with intense seriousness and with extreme reluctance, that we, in the interests alike of the reputation and work of the pulpit,

have ventured on these criticisms. And, besides all this, there are, in our opinion, also, against propriety and taste; and these in the editor's dispositions, as well as in others.

*Old Merry's Annual. 1867.* (Jackson, Walford, and Co.) This unimpeachably excellent and beautiful volume is about as perfect a gift for boys and girls as can be found in all the range of the publications for the season. If our readers want for their children a book that on week-days and Sundays will be a personal source of amusement, exert a wise and holy influence, and impart most genially a little world of information, let them get "Old Merry's Annual." It of course consists of the year's numbers of "Merry and Wise," very handsomely bound and gilt; and perhaps we ought to say to those who have not "taken it in monthly," that it contains Mr. Kingston's famous "Washed Ashore," Old Merry's "Holiday Tour," which is always full of knowledge and fine feeling, Mrs. Bickerstaff's pleasing and instructive "Begin Well, and End Well," and a host of the most diversified and interesting articles, with abundant illustrations. Mr. Ballantyne, Mr. H. G. Adams, Mr. Hodder, and other well-known writers for the young, are engaged upon the magazine for the new year.

#### LITERATURE, SCIENCE, AND ART.

Mr. Charles Dickens will give a public reading of "Barbox Brothers" and the "Boy at Mugby," in the town of Leeds, in the course of a week or two.

The third volume of General Todleben's "History of the Siege of Sebastopol," and the third volume of Mr. Kinglake's "History of the French and British Alliance in the Crimea," will appear in the course of next year.

It is stated in the American press that the *New York Tribune* has engaged Mr. Dickens to write a novel for its weekly edition—paying for it 25,000 dollars. Mr. Carlyle has also been engaged to contribute a single article, to cover a page of the daily edition, for which he receives the sum of 150 guineas. Mr. John Stuart Mill has been secured as a contributor for 1867, and the *Tribune* will, upon the opening of the new year, be printed on heavy paper.

A curious etymology of the expression "Christmas-box" is given by a writer in *Notes and Queries*, who says—"Tourists in Egypt and Syria are pestered by begging Turks and Arabs for *Bakshis*—i.e., a gift or present. At Calcutta, the poor Hindoos, with both hands extended, imploringly ask for *Bakshis*. The word seems common all over Asia; and Christmas 'Boxis' or 'Baxis'—i.e., presents—is no doubt a term introduced by the Crusaders into the language of this country."

Professor Unger, the eminent Viennese botanist and palæontologist, has been recently examining the bricks used by the ancient Egyptians in the construction of the Pyramids, and more particularly those of the Pyramid of Dashour. He has discovered that the mud of which they were made contained not only a quantity of animal and vegetable matter, but also fragments of many manufactured substances, leading to the conclusion that Egypt enjoyed a high degree of civilisation upwards of five thousand years ago.—*Athenæum*.

**THE COLLIERY EXPLOSIONS.**—Another death has been added to the list of those killed by the explosion at Barnsley. On Saturday forenoon Thomas Hardcastle, a young boy, died from the effects of burns received in the Oaks Colliery on the day of the calamity. Out of the eighteen recovered alive, only three, or at the most four, are living, and one of them is not expected to survive long. A young man named Keithly is in a precarious condition, and up to Saturday evening there was nothing new to report as to the proceedings at the colliery. All was quiet, but there was still a strong smell of after damp coming up No. 2 shaft. The Barnsley subscription list up Saturday evening amounted to nearly 5,000l. The Mansion-House Fund, on Monday, had reached upwards of 10,000l. On that day Messrs. J. and R. Morley, of Wood-street, Cheapside, sent 105l. to the Lord Mayor, and Mr. Samuel Morley, 52l. 10s. Voluntary collections are now being made in churches and chapels, and among the clerks and other persons connected with various business establishments, and these go materially to supplement the subscription.

**DISINFECTION.**—Dr. Letheby sums up a communication to the Registrar-General on the subject of disinfection, as follows:—"For the disinfection of sick-rooms, chlorine and chloride of lime are the best agents; for the disinfection of drains, middies, and sewers, carbolate of lime and carbolic acid are the best; for the discharges from the body, carbolic acid, chloride of zinc, and chloride of iron, are the best; for clothing, the best disinfectant is heat above 260 deg. if a dry heat, and 212 deg. if a wet heat; and for drinking-water, filtration through animal charcoal, and a boiling temperature."

**TICKETS FOR HEAVEN, BY RAILWAY.**—It is said that there are being sold at this moment in Paris (under the authority of the Editeur Pontificale) small packets of cards purporting to be "tickets from heaven," and that one of the several ways enumerated (the fourth) is "by railway"; that an angel is the driver, and a broad-hatted priest is the stoker; that behind are a number of third-class carriages filled with pilgrims; and that this is the "iron road of self-abnegation and sacrifice."



## Cleanings.

The Portland breakwater is now completed. "The widest bridge in the world"—that which spans the Thames from Battersea to Pimlico—was opened on Thursday morning for traffic.

"Of what gender is Susan?" asked a teacher. "Susan is of the crinoline gender," was the quick reply.

**NEAT AND CANDID.**—When somebody once taunted a very shy man with his silence, the bashful one replied, "Talking is all very well when you have anything to say, but I have nothing."

**THE "OLDEST INHABITANT."**—Mr. William Cole, the "oldest inhabitant" of Chippenham, Cambridgeshire, has just died. He had attained the advanced age of 102 years.

Talleyrand died a few hours after having signed a formal recantation of the errors of his extraordinary life. "He died like a man who knew how to live," said a lady. "After humbugging this world, he ended by wishing to humbug the other," said M. de Blancmesnil.

"What a fine head your boy has!" said an admiring friend. "Yes," said the fond father, "he's a chip of the old block—ain't you, my boy?" "Yes, father," replied the boy, "teacher said yesterday that I was a young blockhead."

**AFFECTIONATE.**—An affectionate backwoodsman's wife, who looked on while her husband was struggling fiercely with a bear, said afterwards that it was "the only fight she ever saw in which she did not care which won."

On a wet, miserable, foggy London day, Charles Lamb was accosted by a beggar-woman, with, "Pray sir, bestow a little charity upon a poor destitute widow woman who is perishing for lack of food. Believe me, sir, I have seen better days." "So have I," said Lamb, handing the poor creature a shilling; "so have I; it is a miserable day! Good-bye! good-bye!"

Sir Robert Walpole once wanting to carry a question in the House of Lords, and not being quite sure of some of the bishops, prevailed upon the Archbishop of Canterbury to stay at home two or three days. In the meantime Sir Robert circulated a report that his grace was dangerously ill. On the day of meeting the House was crowded with the lawn sleeves, not one of whom voted against the minister!

**A SAILOR'S NOTION OF WHERE TO LEARN MANNERS.**—As George III. was walking the quarter-deck of one of his men-of-war with his hat on, a sailor asked his messmate "who that fellow was who did not douse his peak to the Admiral?" "Why it's the King." "Well, king or no king," retorted the other, "he's an unmannerly dog." "Lord, where should he learn manners?" replied Jack; "he was never out of sight of land in his life."

**A ROMANCE OF A NOSE.**—One of O'Connell's odd stories used to be about a Miss Hussey. "Her father had made a will (said O'Connell), disposing of the bulk of his fortune to public charities. When he was upon his deathbed, his housekeeper asked him how much he had left Miss Mary? He replied that he had left her £1,000, which would do her very well if she married any sort of a good husband. 'Heaven bless your honour!' cried the housekeeper; 'and what decent man would ever take her with the nose she has got?' 'Why, that is really very true,' replied the dying father, 'I never thought of her nose'; and he lost no time in adding a codicil that gave Miss Mary an addition of £150 a-year as a set-off against her ugliness."

**ANECDOTE OF MAXIMILIAN.**—*La Presse* gives us an anecdote which conveys a pleasant impression of the Emperor Maximilian. An officer was taking a walking tour through the mountainous district of Ischl, and having lost his way, he went into a cottage to inquire the road. The poor woman to whom it belonged instantly desired her little boy to accompany the young man to the turn of the road, and show him which path he was to take. This service having been faithfully performed, the officer gave the child money. The boy refused, remarking that military men never had money. "Ah!" said the young officer, "how do you know that?" Because my brother is in the army, and never has any. My mother sold her last stock of corn this very day in order to send him some." The young man, touched by the story, returned to the cottage, and, leaving his purse with the poor woman, promised to protect her son. The officer was the Archduke Maximilian.

**A ROMANCE OF THE PEERAGE.**—The London correspondent of the *Birmingham Post* writes:—"The Countess of Fortescue, whose untimely death has plunged her family in the deepest sorrow, will obtain a place in some future edition of the 'Romance of the Peerage.' About twenty years ago the beautiful and accomplished Miss Dawson was sought in marriage by two suitors—the one an exiled prince, heir to the fortunes and traditions of the French Empire, and the other the son and heir to an English earldom. She gave her hand to the latter, and at the time everyone said that in a worldly point of view the young lady had made the better match, leaving out of view altogether the moral consideration that the prince was esteemed in society somewhat of a *mauvais sujet*, while the young viscount was one of the most amiable, rising, and philanthropic among our youthful nobility. The prince was very much in love, and deeply chagrined at the lady's preference for his rival. A year after the lady became Viscountess Ebrington, the unsuccessful suitor became Prince President of the French Republic, and five years afterwards he was proclaimed Emperor of the French. The Viscountess Ebrington must

have been more or less than a woman, if she had not sometimes thought of the brilliant destiny of her former suitor, and of the Imperial diadem which might have graced her fair brow. About this time her husband, in the zealous and courageous discharge of his official duties, visited a public building, the inmates of which were suffering from one of the forms of zymotic disease. He caught the contagion, was prostrated by fever, and for many weeks his life was despaired of. He was nursed with all womanly devotion by the countess, but only emerged from his sick-room with the loss of his eyesight. For months his eyes, 'bereft of life, their seeing had forgot'; and although time and the skill of his physicians have brought some alleviation of his calamity, a faint glimmer of light alone remains, and known by a green shade over his eyes, Earl Fortescue is scarcely able without assistance to find his way to his seat in the House of Peers."

**A REMARKABLE CAVERN.**—The *Moniteur* publishes an account of a singular cavern discovered by some workmen engaged in digging foundations in a park belonging to M. de Rivaix-Mazères, and situated in the commune of Flac, near Lavaur, Tarn. The existence of this cavern had never been suspected by the inhabitants of Flac, and not the slightest tradition concerning it has remained. M. Grellet-Balguerie, an associate of the Société des Antiquaires de France, on hearing of this discovery, immediately set out for the place with a few friends, in order to ascertain the probable date and destination of this subterranean recess. Upon examination, they found it had been used as a fortified dwelling, one of those places of refuge which were had recourse to in times of invasion or public disturbance. It might have been one of those selected by the Gauls in Julius Caesar's time. It consists of three vaulted chambers cut out in hard rock, and connected with each other by a labyrinth of narrow galleries, admitting not more than one man at a time. The entrance to the main gallery is extremely narrow and low, so that it can only be entered by creeping on one's hands and knees. At almost every step the galleries present re-entering angles, recesses for guards, and places where strong palisades or perhaps heavy doors of wood or stone must have existed. The art of defence seems to have been here carried to a high pitch of perfection. Opposite the entrance-gallery a sort of "bull's-eye" or circular window is placed, communicating with the first chamber. From this loophole the sentinel, lying on a stone bench, might watch the approach of an assailant, and repel him, if necessary; there is, moreover, but one entrance to this chamber, and this is by the middle one. The plan of the cavern has been carefully taken by the architect of Lavaur. Another cavern, it appears from the latest accounts, has been found under the Fontaine du Thérion in the same commune, but has not yet been examined.

**CHRISTMAS, 1866.**—Christmas is at hand in his usual miserable guise. Even the most gushing enthusiasts, the most buoyant revellers, the most credulous believers in "this festive season," must feel it impossible to keep up the conventional heartiness, to do the hand-shake business, and the benevolent grin business, and the "compliments-of-the-season" business, in the midst of such a pea-soup fog, soaking mist, and feathery miasma, as we have recently called weather. The most stalwart and cheery advocates of the conventional seem giving in. Mr. Scrooge was held up to public execration by the hierophant of Christmas delight, Mr. Charles Dickens, because he said, "Christmas was a humbug"; but the Christmas element, by which I mean the universal philanthropy, jollity, and forgiveness, as necessary adjuncts to the return of the season, have been gradually fading out of the great author's Christmas productions, until in "Mugby Junction" there is but a very small leaven of it left, and the *Illustrated News*, which used to be all snow, and ice, and country, carol-singers and mummers, holly, fir-trees, and ice-carts, boars' heads, and jousts and junketings, wassail and wagery, has this year thrown off its conventionality to a great extent, and moderated its transports to a rational degree. For the "extra picture" we have the "Village Tyrant"—a clever reproduction of a mediocre picture, suitable to any season; whereas, a few years since, it would have been treason to have had anything but a representation of a bloated old person, very red in the face and the garment—said garment being of the prescriptive "gaberdine" order—and very white in the hair and the beard, with a holly-wreath round his head, and a brimming goblet in his hand, and all sorts of good cheer at his feet—Father Christmas! Out upon such rubbish! Draw Father Christmas as he really is—a thin, weird, asthmatic, melancholy man, with wheezings in his bronchial tubes, a file growing out of his head to stick his unpaid bills upon, and a bottle of cough-mixture in his hand, and the duns of the preceding year clamouring round him, while the family physician points to him as his benefactor, and the demon of indigestion flaps his wings in the background. Which of us believes in that card, now sent about—a festive and seasonable dodge of the stationers—with the robin with the holly-branch, or the dove with the olive-branch in its mouth, and the stereotyped legend of "Merry Christmas" underneath? Two olive-branches came to me in person, with Dr. Broad-back's compliments and little account in their mouths (or pockets), little account with such cheering items as "Breakages, 2l. 1s. 6d." or "Hair-cutting, 3l. 10s." No! let us be honest and straightforward about it, or if we do sham and conventionalise, let it be for the children's sake only. It is a jolly time for them.—*Planet, in the Star.*

## Money Market and Commercial Intelligence.

City, Wednesday Morning.

The Bank of England directors have lowered their minimum rate of discount to 3½ per cent. This change is the thirtieth made in the last twenty-four months.

The discount establishments and joint-stock bankers are now allowing 2½ per cent. on money at call, and the former class are giving from 2½ to 3½ on money at seven and fourteen days' notice.

Consols have risen in consequence of the prevailing low rate of interest in the Discount and Stock Exchange markets. On Saturday, the last business day on the Stock Exchange, the quotations were 89½ for money, and 90 for account. The Railway market has shared in the general improvement. American Securities have been favourably influenced by the special circumstance of the decline in the premium on gold in New York.

The chief features of the last Bank return are as follows:—

Reserve...	£11,715,229	increase	£257,553
Total bullion...	18,815,714	increase	264,243
Notes in circulation...	22,100,485	increase	6,690
Deposits...	26,251,331	increase	527,539

The alterations upon the items of the account are—

Rest...	£3,256,495	increase	£8,856
Public deposits...	8,070,235	increase	681,994
Other deposits...	18,425,551	decrease	244,455
Seven-day bills...	490,827	decrease	381

And on the other side—

Government securities	£13,011,222		no change.
Other securities	19 825 202	increase	£188,461
Notes	10,599,060	increase	195,155
Coin	1,116,169	increase	62,398

One of the remarkable currency phenomena of the present moment is the accumulation of immense stores of bullion in Great Britain, France, and the United States. In the Bank of England there is about 19,000,000l. sterling; in the United States Treasury there is about an equal amount. The Bank of France holds the extraordinary sum of 23,000,000l. The Scottish and Irish banks hold at least 4,650,000l. These sums have not been approached since 1853, or after the great and sudden influx of bullion from California and Australia.

## BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Dec. 19.

ISSUE DEPARTMENT.	
Notes issued	£32,999,545
Government Debt	£11,015,100
Other Securities	8,984,900
Gold Coin & Bullion	17,699,545
	£32,699,545

BANKING DEPARTMENT.	
Proprietors' Capital	£14,558,000
Rest	3,256,495
Public Deposits	8,070,235
Other Deposits	18,181,094
Seven Day and other Bills	490,827
	£44,551,653

Dec. 20, 1866. FRANK MAY, Deputy Cashier.

**HOLLOWAY'S OINTMENT AND PILLS.**—INSTANT RELIEF.—Sores which are daily extending, ulcers which are hourly deepening, may be arrested in their torturing progress and induced to take a healthy action by applying this healing Ointment and taking these purifying Pills. They act with such extraordinary promptitude and effect, that old ulcers of the legs, inflammations caused by varicose veins, and cramps of the lower limbs, can sensibly be eased, and are quickly eradicated by the joint agency of these powerful remedies, which repress excessive and stimulate sluggish vascular and nervous action. In constitutions breaking down under piles, fistulas, and other similarly painful maladies, a few applications of this cooling Ointment will give comfort, and a persistence in its use will with certainty effect a cure.—[ADVT.]

## Births, Marriages, and Deaths.

## BIRTH.

**NEWPORT.**—October 23, at Trevandrum, South India, the wife of the Rev. G. O. Newport, L.M.S., of a son.

## MARRIAGES.

**EDWARDS—DOUGLAS.**—December 9, at Countess of Huntingdon's Chapel, Vineyards, Bath, by the Rev. J. Willis, Henry Edwards, to Frances Fanny Douglas, of Alcester.

**BRIGGS—EMERSON.**—December 13, at Lendal Chapel, York, by the Rev. John Briggs, of Great Marlow, Bucks, D. J. Williams, Esq., Birmingham, to Sarah, second daughter of Mr. Thomas Emerson, of the above city.

**HORNE—SANDERS.**—December 15, at Zion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Squire Horne, of Horton, to Miss Elizabeth Sanders, of Bradford.

**CROSBIE—M'GAFFIE.**—December 15, at the United Presbyterian Church, Manchester, by the Rev. W. M'Kerrow, D.D., Mr. Robert Crosbie, of Dumfriesshire, to Eliza Riddell, second daughter of Mr. W. M'Gaffie, of Manchester.

**PURKIS—DURY.**—December 16, at Argyle Chapel, Bath, by the Rev. W. H. Dyer, Mr. W. J. Purkis, to Ellen Amelia, eldest daughter of Mr. Thomas Dury, of Bath.

**KENWORTHY—FLOCKTON.**—December 20, at the Wicker Congregational Church, by the Rev. H. Tarrant, Mr. Joseph Kenworthy, to Miss Ruth Harriett, third daughter of Mr. William Flockton.

**WILLIAMS—HOMPSON.**—December 20, at Hope Chapel, Oldham, by the Rev. R. M. Davies, J. H. Williams, Esq., M.D., Nevil, Carnarvonshire, to Hannah, daughter of Henry Thompson, Esq.

**DAWSON—WALKER.**—December 20, at Harrison-road Chapel, Halifax, by the Rev. J. C. Gray, Mr. William Dawson, of Stansfield, to Miss Mary Elizabeth Walker, of Halifax.

**RICHARD—FARLEY.**—December 20, the Rev. Henry Richard, of Tottenham, to Augusta Matilda, third daughter of the late John Farley, Esq., of Kennington. No cards.

**MARTIN—FAULLS.**—December 22, at Westminster Chapel, by the Rev. Samuel Martin, assisted by the Rev. Thomas



James, Charles Trice Martin, Esq., to Ellen, youngest daughter of T. K. Faulk, Esq., of London. No cards.  
**PARDON—WILSON.**—December 22, at Orange-street Chapel, by the Rev. R. E. Forsyth, William Pardon, of St. Martin's-le-Grand, E.C., to Hepzibah, youngest daughter of the late Robert Wilson. No cards.

DEATHS.

**NEWPORT.**—October 24, at Trevandrum, South India, Lizzie Mary, the beloved wife of the Rev. G. O. Newport, L.M.S., and youngest daughter of Mr. S. B. Archer, of Buntingford.  
**MITCHELL.**—November 7, of cholera, after only two days' illness, the Rev. John Mitchell, Wesleyan missionary, of Jaffna, Ceylon, for three years principal of the Educational Department, eldest son of Mr. C. Mitchell, formerly of Mountsorrel, now of Leicester, aged twenty-seven.  
**CAVEN.**—December 5, at Alexandria, Mary Jessie, the beloved daughter of James and Emily Caven. Aged four months.  
**BIRD.**—December 10, at Raunds, Northampton, of apoplexy, the Rev. Caleb Bird, for twenty-five years the beloved pastor of Zion Chapel, Margate, aged sixty.  
**HIPSELEY.**—December 13, at Hull, Mr. John Hipseley, a member of the Society of Friends, aged ninety-one. His late wife died at the age of ninety-four; and her father (the late William Tuke, Esq., of York) had completed his ninetieth year at the time of his death.  
**HEELAS.**—December 14, at the Holt, Wokingham, Henry Martyn Heelas, aged thirty-four.  
**ABBOTT.**—December 15, at Cranford, Mr. John Abbott, aged seventy-seven years.  
**AUSTIN.**—December 17, at Market Harborough, in the thirty-third year of his age, Rowland Page Austin, eldest surviving son of Mr. John Austin, 72, Rutland-street, Leicester.  
**CHEETHAM.**—December 17, at New College, the residence of his grandfather, the Rev. Robert Hailey, D.D., Frank Herbert Cheetham, in the twelfth year of his age.  
**GRIFFITHS.**—December 18, at Brecon, in the seventy-third year of her age, Maria, relict of the late Rev. G. Griffiths, of Newport, Monmouthshire.  
**GILBERT.**—December 20, at Nottingham, Ann Gilbert, widow of the late Rev. Joseph Gilbert, of Nottingham, and daughter of the late Rev. Isaac Taylor, of Ongar, in her eighty-fifth year.

Markets.

**BREAD.**—LONDON, Monday, Dec. 24.—The prices of wheaten bread in the metropolis are from 9d. to 9½d.; household ditto, 7½d. to 8½d.

METROPOLITAN CATTLE MARKET.

**MONDAY, Dec. 24.**—The total imports of foreign stock into London last week amounted to 8,935 head. In the corresponding week in 1865 we received 11,703 head; in 1864, 5,506; in 1863, 3,251; in 1862, 2,440; in 1861, 2,382; in 1860, 2,081; and in 1859, 2,554 head. There was a very scanty show of foreign stock here to-day, nevertheless the demand for it was heavy, on lower terms. The arrivals of beasts fresh up from our own grazing districts were very limited, whilst those from Ireland and Scotland were trifling. Very few buyers were in attendance, and the demand for all breeds of beasts was heavy, at a decline in the quotations, compared with Monday last, of fully 2d. per 8lbs. The top figure was 5s. 4d. per 8lbs., and the general quality of the supply was good. There were about 350 English, 105 Scotch, and 60 Irish beasts in the market. The supply of sheep was very moderate, which met a slow trade, at 2d. per 8lbs. less money. The best Downs and half-breds may be quoted at 6s. 4d. per 8lbs. There was a slow demand for calves—the supply of which were small at last Monday's quotations—viz., from 4s. 8d. to 6s. 10d. per 8lbs. In pigs, the show of which

was limited, very little was passing, and the quotations were almost nominal.

Per 8lbs. to sink the Offal.

s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts	3 6 to 3 8	Prime Southdown	5 10 to 6 2
Second quality	3 10 4 6	Lambs	0 0 0 0
Prime large oxen	4 8 5 0	Lge. coarse calves	4 8 5 4
Prime Scots, &c.	5 2 5 4	Prime small	5 6 5 10
Coarse inf. sheep	3 6 4 0	Large hogs	3 6 4 0
Second quality	4 2 4 10	Neatam. porkers	4 2 4 6
Pr. coarse woolled	5 0 5 8		

**NEWGATE AND LEADENHALL, Monday, Dec. 24.**  
 These markets are enormously supplied with each kind of meat to-day. Although an extensive business is doing, prices have a drooping tendency. The imports of foreign meat into London last week were 620 packages 754 baskets from Rotterdam, 77 packages from Hambro', 15 packages, 2 cases, 5 sacks from Harlingen, 2 cases from Antwerp, and 2,277 carcasses from Nieu Diep.

Per 8lbs. by the carcass.

s. d.	s. d.	s. d.	s. d.
Inferior beef	3 2 to 3 6	Small pork	4 2 to 4 6
Middling ditto	3 8 4 2	Inf. mutton	3 4 4 4
Prime large do.	4 4 4 8	Middling ditto	4 6 4 8
Do. small do.	4 6 4 8	Prime ditto	4 8 4 10
Large pork	3 4 4 0	Veal	4 4 5 4

CORN EXCHANGE, LONDON, Monday, Dec. 24.

There was a small supply of English wheat fresh up to this morning's market, which was cleared off at an advance of 1s. per qr. on the rates of this day week. For foreign a similar improvement in value was demanded, although we had large arrivals. The demand for barley was in retail, at previous quotations. The arrivals of oats for the week are large, and prices are barely supported.

CURRENT PRICES.

WHEAT—	Per Qr.	PEAS—	Per Qr.
Essex and Kent	s. s.	Grey	s. s.
Red, old	57 to 67	Maple	37 to 39
Ditto new	52 64	White	39 42
White, old	58 71	Boilers	40 44
" new	58 67	Foreign, white	39 43
Foreign red	55 65		
" white	57 72		
<b>BARLEY—</b>		<b>RYE</b>	32 34
English malting	39 50		
Chevalier	50 56	<b>OATS—</b>	
Distilling	40 45	English feed	23 30
Foreign	30 44	" potatoes	28 35
<b>MALT—</b>		Scotch feed	24 31
Pale	73 78	" potatoes	29 35
Chevalier	73 80	Irish black	21 24
Brown	58 63	" white	23 30
<b>BEANS—</b>		Foreign feed	21 27
Ticks	41 44		
Harrow	41 44	<b>FLOUR—</b>	
Small	43 48	Town made	52 57
Egyptian	— —	Country Marks	43 45
		Norfolk & Suffolk	43 45

**COVENT GARDEN, LONDON, Saturday, Dec. 22.**  
 Christmas evergreens are, as usual at this season, plentiful, and in great demand. Pears still consist of Glou. Morceau, Chaudmont, Beurre d'Isle, and Winter Nells; apples of Ribston Pippin, Cox's Orange Pippin, and Old Nonpareil. Hot-house grapes have advanced in price. Oranges are excellent, and very abundant. Kent oaks appear to be still advancing in price. Vegetables continue abundant. Excellent samples of broccoli continue to arrive from the West of England. Portugal onions realise from 6s. to 12s. per 100. Potatoes are selling at about the same prices as they were this day week. Flowers chiefly consist of orchids, chrysanthemums, Chinese primulas, pelargoniums, mignonette, and roses.

**PROVISIONS, Friday, Dec. 21.**—The Irish butter market is very quiet, and quotations nearly nominal, the dealers working foreign, which has met a good demand at full prices; best Dutch rather easier to-day, 120s. to 122s. The bacon market quiet, best Waterford 50s. to 60s. free on board.

**POTATOES.**—BOROUGH AND SPITALFIELDS, Monday, Dec. 24.—We have nothing of interest to notice in this market. The trade for all kinds of potatoes has, owing to the near approach of Christmas, been very quiet, at late rates. The import into London, last week, consisted of 485 sacks, 147 tons from Dunkirk; 52 tons Dohet; 14 bags, 6 bales, 5 baskets Rotterdam; 118 tons Rouen; and 6 bags Antwerp. Yorkshire Regents, 90s. to 135s. per ton; Flukes, 100s. to 150s.; Rocks, 80s. to 100s.; Scotch Regents, 80s. to 130s.

**BOROUGH HOP MARKET, Monday, Dec. 21.**—There is no alteration in our market, the demand continuing good for every description of hops. Sussex, 155s. to 170s.; Weald of Kent, 160s. to 190s.; Mid and East Kent, 170s. to 225s.; Farnham and Country, 170s. to 220s.; Yearlings, 135s. to 150s.; Olds, 50s. to 84s. The imports of foreign hops into London last week consisted of 289 bales from Antwerp, 57 from Bremen, 341 Hambro, 60 Ostend, and 109 from Rotterdam.

**SEED, Monday, Dec. 24.**—There was only a thin attendance at the seed market to-day, owing to the holiday season, and few samples of English cloverseed have yet appeared, and those of very poor quality, and such will be difficult of sale when the season comes on. Foreign red cloverseed was without change in value, buyers and sellers being both alike careless of entering into business until the year has closed. White Cloverseed remains extremely high, but at present it has few takers. Trefoils were held on former terms: the large crop of this article causes great caution now the price has got up a few shillings per cwt.

**WOOL, Monday, Dec. 24.**—Since our last report very little English wool has found buyers, either in the home or export. Prices, however, have been well supported. The supplies now held by our manufacturers are very moderate, even for the time of year.

**OIL, Saturday, Dec. 22.**—Lined oil is firm, at 37s. to 37s. 3d. per cwt., on the spot. Rape oil is steady, at 43s. 8d. to 44s. for foreign refined. Other oils are steady. French Spirits of Turpentine, 38s.; American, 37s. 6d. per cwt.

**COALS, Monday, Dec. 24.**—Market firm, at last day's rates. No attendance on the 26th. Haswell, 31s.; Heaton, 31s.; Old Hartlepool, 31s.; East Hartlepool, 30s. 9d.; Kellie, 19s. 8d.; South Kellie, 19s. 3d.; Caradoc, 19s. 8d.; Belmont, 18s. 3d.; Hartley's, 18s.; North Pelton, 14s. 3d.—Fresh ships, 36; left, 23; ships at sea, 70.

**TALLOW, Monday, Dec. 24.**—Although very little business is doing, the market is firm. P.Y.O. on the spot is selling at 44s. 9d. per cwt.

Advertisements.

**SOUTH COAST.—EDUCATION for YOUNG GENTLEMEN.**—HEATHFIELD HOUSE, PARKSTONE, between Poole and Bournemouth.

This Establishment, conducted by the Rev. Walter Gill, whose whole time and energy are given to the work, is designed (p. v.) to re-open on Thursday, January 24.

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